

102 A Brief Narrative
Of the
LIFE and DEATH
OF
That Antient Servant of the LORD
and his People,
GILBERT LATEY

Shewing

His Birth and Parentage, his coming up to
London, and how he was brought to the Ac-
knowledgment of the Truth: With some
Account of Antient Friends, and of the first
Settlement of Meetings in London, and other
Parts: With divers Instances of his Publick
Services; and how useful he was to Friends,
by the Interest he had with Great Men, the
Lord giving him Favour in their sight.

To which is prefixed,

The TESTIMONIES of several Worthy
Friends concerning him.

Compiled for Publick Benefit, by R. HANCOCK.

2 Tim. iv. 7, 8. *I have fought a good fight, I have kept
my Course, I have kept the Faith. Henceforth is laid
up for me a Crown of Righteousness, which the Lord
the Righteous Judge shall give me at that day: and
not to me only, but to all them that love his appearing.*

London: Printed by J. Stole, in White-Hall Court,
Gracious Street, 1707.



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THE
P R E F A C E
TO THE
READER.

TO render Lines Harmonious to every Ear, is hardly possible; yet since no part of History is more instructive and Delighting than the Lives of Good and Worthy Men; and though the present Treatise may not entertain the Reader with a great variety of Passages, 'tis hoped it will afford him some things acceptable, as well as plain and familiar Instances which deserve imitation, and may be means to perswade him to Religion

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and Vertue; which having been asserted, maintain'd, and suffered for with Constancy, to a great degree in this Age, such Memorials are fit to be delivered to Posterity, as may carry with them evident Tokens of the Divine Goodness and Protection to succeeding Times; yet not to be done to procure Glory to Man, to set up his Wisdom, natural or acquired Parts, but altogether the abasing of self, and to exalt alone the Lord Jesus Christ: Time to Man here is short, in Comparison of Eternity, it glides away apace, and possibly it may not be long ere thy Forehead, Reader, begins to wrinkle, and thy Hair change grey, thy Eyes become dim, and Knees tremble, and thou perhaps to all enjoyments here, be as though thou hadst never been. And as the following Passage of the Life of my deceased dearly and well beloved Uncle came chiefly from himself, as to what relates to and was brought

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brought to pass in the last Century, at the first breaking forth of the blessed Truth in this great City; and much of the latter part of his time was within the compass of my own Knowledge (we having lived together above forty and two Years) I have in commemoration of the Deceased, gathered these few Passages of his Life, and shall set them forth in no other dress than in that plainness which in those early times attended the Lords Servants, and accompanied our dear Friend, and carried him through all the Powers and Governments which were in his time, he still keeping in the self denial, bearing the Cross of our only Mediator and blessed Redeemer, the Lord Jesus Christ, by which he became Crucified to the World and its glory, not valuing the lofty empty Titles of Men, high and great in the World, so as to be dismayed or hindered thereby from approaching

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preaching any in Authority, he being
 with great humility furnished in the
 Love of God to attend them when the
 Lords Servants were under Sufferings,
 in order to get the Oppressed eased,
 and Imprisoned set at Liberty; where-
 in by the perusing of his Life, thou
 wilt find how indefatigable he hath
 been, yet walking inoffensive both to
 Jew and Gentile, and the Church of
 God. And as to the Book it self, it
 is not my Intention to prepossess the
 Judgment of the Reader; but I may
 adventure thus far to say, that if it
 shall please the Lord to accompany thee
 with his Divine Light, it will disco-
 ver to thee the Path our blessed
 Friend trod through many streights.
 Yet if thou, as he was, art found to
 submit to to the Divine Will, and
 the disposition thereof, thou wilt feel
 sweet Peace and Tranquility. And
 thus I shall conclude with desires both
 for my self, and all those who are
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quickned in the Lord, that we may persevere in the way wherein this blessed Servant while with us walked, and not be like those of Old mentioned in Judges, Chap. 2. ver. 10. who arose after the death of Joshua and the Elders, and knew not the Lord, nor the works which he had done for Israel.

Wherefore, Reader, my desire is, that we who remain may follow the Lord faithfully; and that he may raise in us the same Zeal, Diligence and Valour as he did in this our Antient Friend, and the rest of the Elders that received the Truth in the morning of the Day of the Lord, of whom few now remain; is the sincere breathing of thy Friend,

R. H.



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George Whitehead's *Testimony con-
cerning Gilbert Latye.*

AS this our antient Friend and Brother had learned Obedience through the Cross of Christ, and by his Grace approved himself faithful in his Place and Station, he was made a living and useful Member in his Church; and well approved in his Testimony and Service in his Day; He was constant in his Love, and true to his Brethren; He hated Hypocrisy and Dissimulation, Divisions and causing Schisms; He was for many Years my true Companion in laborious Sollicitations in the late three Kings Reigns, *viz.* King *Charles* the Second, King *James* the Second, and King *William* the Third; before whom we divers times appeared,

Testiminies of Friends, &c.

and often attended in behalf of our suffering Friends, and the Lord was with us in their behalf. And thus our dear Friend and antient Brother was much given up in that Service with me, and we were often comforted together in the Lord's Presence with us, and divers times prevailing to tender their Hearts towards suffering Friends; though we obtained Relief from King *Charles* the Second not always, but in some particular Cases, through diligent Sollicitation and Attendance early and late: We deeply suffered Persecution in his Reign; and he left our Friends under great Sufferings, about One Thousand Five Hundred in Prisons, and many Hundreds of Families under severe Prosecutions and Sufferings upon those old Laws made against Popish Recusants,

Testimonies of Friends, &c.

fants, for Twenty Pound a Month
and Two Thirds of their Estates
for not going to the Parish
Churches (so called) and great
spoil made upon many therefore;
and also by the Informers swarm-
ing about our Religious Meetings
caused great spoil upon Friends
Goods; whose Cases were made
known to King *James* also, and
by several Applications, much La-
bour and Sollicitation, obtained
Relief, namely, The Release of
many Prisoners, the prevention of
the Writs for seizure of Friends
Estates, and stopping the Infor-
mers; for which Service to our
suffering Friends, this our antient
Friend *Gilbert Latye* was frequent
in Labour, Attention, and Sollici-
tation with me in true living Faith
and Love; and the Lord was
with us, and his hand was upon
us, and he heard our Prayers;
and

Testimonies of Friends, &c.

and *Gilbert Latye* was a sensible Man, of a good Judgment; when the Lord opened unto me any Application, Petition, or Proposal to make to any of these three Kings, &c. respectively, I first imparting the same to this our Friend and Brother; he would be presently sensible thereof, and given up to assist in Solicitation to King or Parliament, or any of the Nobility.

And in King *William's* Reign (who manifested great Kindness and Compassion towards us) divers other Friends were stirred up in and about this City to assist in soliciting for our *Religious Liberty*, and also from the Imposition of Oaths, wherein *Gilbert Latye* was truly industrious and assisting; and also ready to help with us in attending the Government in Friends behalf, so long as he could,

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Testimonies of Friends, &c.

until by his Age and Weakness he was disabled. It would be too voluminous to repeat all our Labours and Exercises of this kind, wherein we Travelled together under many Burthens in great Humility; wherein the Lord helped us, and many received Ease and Benefit thereby, who knew little of the same, or of our Exercises for them, especially when we had occasion to approach the presence of King *Charles* and King *James*, in divers suffering Cases; wherein the Lord made way for us, and gave us Faith and special Assistance, blessed be his worthy Name for ever.

And thus my true Companion, as the Lord indued him with a good degree of Faith and Sense of his Spirit, to enable him in his Service and Testimony for his blessed Truth, he kept the Faith in Sincerity

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Sincerity and true Love, wherein
he ended his days in Peace: And
now for the Ease and Liberty we
do now enjoy, and the merciful
Providence we are under, we have
great cause to ascribe the Praise, Ho-
nour, Glory, and Dominion to our
God, and to the Lamb on the
Throne for ever and ever.

London, the 30th of
3d Month, 1707.

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Richard Webb's Testimony concern-
ing Gilbert Latye.

THIS is my Testimony concerning our dear and worthy Friend, *Gilbert Latye*: He was a Man whom I have been acquainted with Thirty six Years and upwards, and he was the first Instrument, in the hand of God, that founded the Truth in my Ears, and directed me to the Measure of the Grace of God in my own Heart; by which Testimony I received such Satisfaction, that I cannot do less but in the Humility of my Heart, first to give Thanks to God who made him an Instrument, in his hand, in love to me, for the calling me and many more out of the Ways of the World, and from the Fashions and Customs, and the Traditions of Men,
and

Testimonies of Friends, &c.

and to make his Truth known to me, for which, I hope, I shall never forget the Kindness of God, but have his Love in everlasting remembrance, who moved in our dear Friend, for my Convincement. He was a Man of a sound Judgment, and of a good Understanding, who loved the Truth, and desired the Prosperity of it to his dying Day; and he was of great Service in the Church, in his Day and Generation, and departed this Life in a good old Age; and I am satisfied his Soul is gone to Rest and Peace, with him that lives for ever: And many knows that this our dear Friend *Gilbert Latye*, with our Friend *George Whitehead*, made many weary steps in attending and soliciting the Government on suffering Friends behalf; and Friends have great reason to give Thanks to God, who made use of those our
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Testimonies of Friends, &c.

antient Friends and Elders in the Church, for the Ease and Liberty we now enjoy. And my desire to God is, That many other faithful Friends may be raised up to succeed them. And it's well known, Friends would have been glad to have met together in a peaceable and quiet manner, as Thanks be to God we now do. And how did many Petitions go up to God for these peaceable Times, and good Opportunities that the Lord in Love, and tender Mercy and Compassion towards his poor distressed People, hath answered; and I pray God, that all Friends may prize the Time, and make good use of the precious Opportunities that God Almighty hath put into our hands, that no Time in Meetings or out of Meetings, may be spent in vain; but that the Times and Seasons the Lord hath put into our

Testimonies of Friends, &c.

our hands, may be so spent, that it may redound to his Glory, which will be to all our Comforts; and Friends, in so doing, the Lord will look down upon us, and take delight in us, in order to do us good.

Now Friends, consider and see what the Lord hath done for us; you know that once we were Strangers to the Truth, and knew not whereon to stay our Hearts or Minds, nor among the various Professions in the World could we find any true Satisfaction, until we took the Lord's Counsel, thro' our antient Friends, to have regard to the Light and Grace of God, manifested in the Heart, and in that to have our Minds staid, which is the ready way to obtain Peace with the Lord in our inward Parts, which Peace is more worth than all the World,
unto

*The Testimony of Richard Hawkins,
Concerning his Dear and Well-be-
loved Uncle, Gilbert Latey.*

THE Testimony I have to
bear concerning my decea-
sed dear Uncle is, That he was a
Man fearing God, and hating Ini-
quity ; fervent and zealous against
Deceit and Hypocrisie, and endued
with a Gospel-Testimony ; which
according to his Ability he bare
faithfully in his Day, and the
Lord was with him ; he always
had a very valuable and honourable
regard for them who were his El-
ders in the Lord, and a sincere true
Love towards such as the Lord had
raised up *more lately* in the Ministry,
as they kept to that Power which
first brake forth in their Elders in
the Morning of this Day of the
Lord : He rejoyced in such, and
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Testimonies of Friends, &c.

would often say, They were as Marrow to his Bones, and his Love to them was as firm and as true, as that of *David* and *Jonathan*, in which he was still ready to lend an hand to those that were young or weak, for the helping them, having also a true Regard for them who were the hindermost of the Flock, and would often strengthen and advise them: And in whom Innocency and Truth had place, he encouraged such to persist in the Way of the Lord, having a godly care upon him for the tender and simple hearted; and thus he loved the Flock of the Lord's Pasture, and was well beloved among them. His Parts were quick, and his Apprehension lively; his Memory good, and his Judgment sound and strong; his Example shining in Self-denial; yet

Testimonies of Friends, &c.

yet he was of a generous and free Spirit ; an early Plant in the Lord's Vineyard, which he caused to grow and prosper, to the Praise and Glory of God's Grace, who made him acceptable in and through his beloved Son, Christ Jesus, the true Light, and the effectual Operation of his great Power, whereby he was in the Lord's hand made serviceable to many, and a good Saviour both to them that walk in the Way of the Lord, and also to many that were rich, high, and great in the World. And the Lord hath crowned the Labours of this faithful Witness, whose days in good old Age ended in Peace ; and he hath his Crown that fadeth not away, an Inheritance everlasting among the Righteous in Glory, in the Kingdom of our blessed Lord, I am well assured,

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Testimonies of Friends, &c.

and the used the grace, and Christ ne ef- great n the ble to both Way many great Lord of this days in Peace; that fa- meritance Righte- gdom of well af- fured,

fured, by whose Mercy he was continued in the Enjoyment of his Sense and Reason to the last Moment of his Life, and died in the Lord, and rests from his Labours, whose Works follow him, and his Memorial is blessed among the Righteous in the Lord's Heritage, he having been a Strength to many, and a worthy Soldier and Follower of the Lamb, and kept his Habitation in Christ Jesus, in whom he now rests; and I pray God, that both I, and all that remain, may in Life and Conversation, as he hath done, bear a faithful Testimony for the blessed Truth, and in the same be preserved, to walk in the Footsteps of the Christian Flock to the end of our days, having the Loyns of our Minds girded up, and our Eye single to the Lord, and the Recompence he

Testimonies of Friends, &c.
he hath in store for the Righte-
ous, which will remain and stand
us in stead, when we shall be
called out of this fading perish-
ing World, and our days here
expired.

Richard Hawkins.



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*Testimony Concerning my Dear
and Well-beloved Husband Gilbert
Latey, by me his Widow Mary
Latey.*

FIRST, I can truly say he
was a Man given up to serve
God, and his People, never spa-
ring himself to do what good he
could for all, but especially for the
Imprisoned, who were under Suf-
fering by confinement for their
Testimony to the Lord, and a
good Conscience; such who were
thus exercised being always near
to him, he having both an open
hand and heart to them, it being
his delight to do good to all; but
in a more especial manner to the
Household of Faith; a Man still de-
sirous of Love and Unity among
the Lord's People and Household,
being for healing of Breaches, and

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Testimonies of Friends, &c.

informing the Judgments and Misunderstandings of some, and strengthening and advising others that were weak and fainting in their Minds; by which means he was often instrumental for Peace, and putting an end to many Differences; he loved Peace, and yet flinched not, but was given up in perillous Times of Sufferings, a constant Testimony bearer to the way of the Lord, and his Power, which was felt to attend his People in their Meetings, even when they were kept without doors a considerable time in the wet and cold open Air in many Places, where he often stood with the Lord's Servants, according as it is mentioned, *Hebrews 10. ver. 33.* being partly made a gazing-stock both by reproaches and afflictions, and partly whilst he became a Companion of his Brethren and Sisters; bearing witness to the Truth

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Testimonies of Friends, &c.

Truth and Way of the Lord, in all which I never did perswade or dared desire him either to go to this Meeting, or not to go to that, but always left him to his freedom to go where the Lord did order him, in which I had and still have great peace, and I am well satisfied he hath a good Reward. He was to me always a faithful loving Husband, and a dear and tender Father to his Children, often Admonishing, Advising and Instructing them to Lowliness, Humility, and the fear of the Lord; in all which he was both a good Example and Pattern, being often concerned in the fear of the Lord to excite them to love God, his Truth and People; by which they would feel the power of the most High to preserve them out of evil, as he could witness and truly say it had done for him, and preserved him

Testimonies of Friends, &c.

to a good old Age; and towards his latter time he much delighted to be retired out of Business; and being pretty much out of the City, and not having that frequent opportunity of delivering his Mind to his Children, had a concern for their welfare in the Truth; and while he had strength would write to them; and having thus persevered, would often say both to me, and others, that he had done the work of his Day faithfully, and was sat down in the will of God, and his peace was felt to abound towards him: He often mentioned that he waited the Lord's Call and time of being removed, and that there was no Cloud in his way, and the Lord was good to him; and the Night before he departed, he gave good Counsel to them that were in the Room, to fear the Lord, and not do

Testimonies of Friends, &c.

do evil for evil, but to do good for evil, for that there was no overcoming of evil but in and by that which was good, for in so doing, Coals of Fire would be heaped on their Heads; Exhorting very much to Love and Tenderness, for that the Lord would bless such as were found therein; he was much opened in Exhortation and Counsel at this time, and uttered his words with great vigour as if he ailed little, and were in a Meeting; the next day he kept his Chamber, being weak of Body, but preserved in the enjoyment of his Sense and Reason to the last moment; and a very few hours before his departure, spake to some that were about him, *That there was no Condemnation to them that were in Christ Jesus*; for, said he, *He is the lifter up of my Head, he is my Strength and great Salvation*; with much more

Testimonies of Friends, &c.

more to the like effect, I might say much, but at last must come to a Conclusion; and therefore shall satisfy my self to say, that I believe no Woman hath parted with a better Husband, nor Children with a more tender Father, or sincerer Man; it is the Lord's Will to remove him, and in that I endeavour and desire to be content,

Mary Lacey,

this time, and uttered his words
his vigour as if he sailed
little, and were in a Meeting; the
next day he kept his Chamber,
being weak of body, but prefer-
red in the enjoyment of his Sense
and Reason to the last moment;
and a very few hours before his
departure, spoke to some that were
about him, that there was no Con-
demnation to them that were in Christ
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A Brief
NARRATIVE
 OF THE
LIFE and DEATH

Of that Antient Servant of the Lord,
 and his People,

Gilbert Latye.

Gilbert Latye was born of honest Parents, in the County of Cornwall, in the Parish called *St. Issy*, in the Month called *February*, in the Year 1626. he being the youngest Child of his Father; who was a Yeoman, and dealt in Cattle, and kept Maulting, and a House

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of Entertainment both for Men and Horse, Travellers, and others: His Mother was of the best Family then in the Parish; her Maiden Name was *Hocking*, a Gentlewoman born, whose Brother married Attorney-General *Noy's* Sister. *Gilbert* having three Brothers, who were Abroad, and did very well was desirous to go to some Trade whereupon, he being a very likely Lad, a Person, by Trade a Taylor, had a desire to have him his Apprentice; and his Father and Master having agreed the Terms, he was bound accordingly, and faithfully and truly served his Apprenticeship, notwithstanding he had a very wicked and severe Master.

Gilbert, desirous to improve himself in his Business, went to *Plymouth*, being a great Sea-Port in the West of *England*, where he was employ'd by one of the ch

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of that Trade, who was a great Professor, and afterwards Mayor of the Place; he would gladly have had him continued longer with him, and promised him, for his Encouragement, the best Wages that was given to any Man in the Town; but he, in those days, had a fear towards, and a desire after the Lord, and saw pretty much the emptiness of his Master's Profession; for, though the Person he then lived with, was great in Profession, (yet not being of a good Life and Conversation) *Gilbert* was uneasy, and resolved for *London*; and accordingly, about the Month called *November*, in the Year 1648. arrived at *London*: He was of a sober Life and Conversation, and having Breathings in his Heart after the Lord, followed those who were the best reputed of, and esteemed to be the most zealous

Pastors and Preachers in that time, often hearing four Sermons in a day, and being frequent in Prayer privately : The Lord beholding the Integrity of his Heart, prospered him in such a manner, that he grew into great Reputation in the World ; having good Business in his Way of Trade, and being imploy'd and respected by Persons of the first Rank and Quality then in the Kingdom : However, through all these outward Enjoyments, his Mind and Desires were still to find Peace with the Lord ; and having in this seeking Condition gone after those who seem'd the most refined, from one of them to the other ; even as of old, from Mountain to Hill, seeking the Living among the Dead ; yet among them all he could not find his Soul's Beloved, they proving to him only as the Watchmen of the Night. In this breathing seek-

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 or near about that time, that some
 Men were come out of the North,
 who were to have a Meeting at
 the House of one *Sarah Matthews*,
 a Widow, that lived in *Whitcross-*
street; he repaired thither, and ha-
 ving there heard the Truth decla-
 red by that eminent Minister of
 our Lord Jesus Christ, *Edward Bur-*
roughs, he at that time was so
 reached by the Power of the Lord,
 that he was then convinced of the
 blessed Truth, and directed to the
 Light of Christ in himself; and
 not consulting with Flesh and
 Blood, gave up to the Leadings
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 joycing that he had found his
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 take up his Cross, and despise the
 shame, accounting all things but as
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Pastors and Preachers in that time, often hearing four Sermons in a day, and being frequent in Prayer privately : The Lord beholding the Integrity of his Heart, prospered him in such a manner, that he grew into great Reputation in the World ; having good Business in his Way of Trade, and being imploy'd and respected by Persons of the first Rank and Quality then in the Kingdom : However, through all these outward Enjoyments, his Mind and Desires were still to find Peace with the Lord ; and having in this seeking Condition gone after those who seem'd the most refined, from one of them to the other ; even as of old, from Mountain to Hill, seeking the Living among the Dead ; yet among them all he could not find his Soul's Beloved, they proving to him only as the Watchmen of the Night. In this breathing
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seeking Condition it was made known to him in the Year 1654. or near about that time, that some Men were come out of the North, who were to have a Meeting at the House of one *Sarah Matthews*, a Widow, that lived in *Whitcross-street*; he repaired thither, and having there heard the Truth declared by that eminent Minister of our Lord Jesus Christ, *Edward Burroughs*, he at that time was so reached by the Power of the Lord, that he was then convinced of the blessed Truth, and directed to the Light of Christ in himself; and not consulting with Flesh and Blood, gave up to the Leadings of the holy Spirit, greatly rejoicing that he had found his Soul's Beloved, and resolving, through the Lord's Assistance, To take up his Cross, and despise the shame, accounting all things but as

Dross and Dung, that he might win Christ.

There being few in this City now left, who came so early into the Vineyard of the Lord, he was willing, as near as he could remember, to give some Account to the present and succeeding Age, how the Truth prevailed, and also the Names of the Ministering Friends, that in those early days first visited this City, Suburbs, and Parts adjacent, and were made Instruments in the Lord's Hand for turning many from Darkness to Light; and though they are now all gone to their Rest, their Faithfulness to the Lord, good Works, and great Labours, are still fresh in Memory, and the many Jeopardies and Sufferings they passed through, in their Obedience to the Lord, cannot be forgotten by such as were Eye-witnesses, who now are reduced to a few
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in number; yet the Lord's Power still being the same, hath plentifully raised more Witnesses, bearing a faithful Testimony to the same Truth and Power of God, that the Antients came forth in; and the Lord's Work prospers.

The first who brought the glad Tidings to this City were, *Francis Howghill, Edward Burroughs, Thomas Aldham, George Fox, Richard Hubershorn, John Audland, Ambrose Rig, James Naylor*, and others, by whom many were turned to the Lord; and by his everlasting Power their Hearts were opened to receive those his Messengers into their Houses, and to offer up the same, to have Meetings therein for the Service of the Lord; among whom was *Simon Dring*, who then lived in *Watling-street*, but sometime after removed into *Moorfields*, where he also continued to have a Meet-

ing in his House on the First Days of the Week in the Afternoon: About this time also, as before related, *Sarah Matthews*, a Widow, in *Whitecross-street*, had a Meeting at her House, which was continued on the First Days in the Morning for some time. Another Meeting was at *Humphrey Bates* his House, at the Sign of the *Snail* in *Tower-street*; another Meeting at *Samuel Vasses*, at the *Helmet* in *Basinghall-street*; another Meeting at *Glasier's Hall* in *Thames-street*, where *Gerard Roberts* was convinced, and gave way to have a Meeting at his House, which was in the Street called *Thomas Apostles*, where Ministring Friends generally met; till the Year 1666. Another Meeting was at *William Woodcock's* House, who lived in the *Strand*, between the great Gate of *Sommerset House*, and the Water gate thereto belonging: There

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There were divers other Meetings in the Suburbs, and in *Southwark*; at *William Shewen's* in *Barnaby-street*, *Daniel Flemming's* in *Blackman-street*, *Henry Clark's* on the *Bank-side*, and at *Worcester House* in the *Strand*. The Work of the Lord thus prospering, and Truth increasing, many, both Sons and Daughters, were convinced, and made Help-meets in the Gospel; among the latter in these early Days, came forth in a publick Testimony, *Ann Downer*, who afterwards was the Wife of our Honourable Friend *George Whitehead*; who at this time also had a publick Testimony to bear for the Lord, and had his Service in other parts; so that he came not to this City till about the Year 1656. And about the time of *Ann Downer's* thus coming forth, *Ruth Brown* in her tender Years received the Truth, and

was afterwards in the early Days marry'd to our Friend *William Crouch*, who are both still living: And the Lord raised up his Servants, *Sarah Blackbury*, *Ann Gould*, and *Elizabeth Peacock*, who all came forth in a publick Testimony for the Lord, his Name and Truth: It being now about the Year 1655. Friends found a Concern upon them to have some settled Meetings, for the sake of those who yet sat in Darkness, that they might come and hear the Truth declared, and be turned to the Lord; whereupon a Meeting was settled, and the Place is still continued for a Meeting, being known by the Name of the Meeting at *Sarah Sawyer's*: The next publick Meeting was about the same Year, settled at the *Bull and Mouth* in *Martin's le Grand*, near *Aldersgate*, which is still continued there: there were

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were also about this time several other Meetings at divers Friends Houses; as one at the Widow *Web's* in *Jacob-street* in *Southwark*, which growing large was removed to a publick Meeting-house provided at *Horslydown*, which Meeting is still continued; and another in *Spittle-fields*, which was removed, and a publick Place opened for a Meeting in *Wheeler-street*, which hath also continued there ever since; and soon after another at *Stepney*, near *Mile-End*, which grew large, and was after removed, and a new Meeting-house built at *Ratclife*, and is continued in the same place to this day. Another Meeting also was settled at the Sign of the *Peel*, near *Hick's Hall*, which is likewise continued in the same place.

Now *Gilbert*, being One among the First-fruits to the Lord in this great City, and through the Light

of

of Christ, furnished with a very quick, discerning and sound Judgment, was made serviceable in his hand, to help in settling the Church in Discipline and good Order, and long continued a Pillar in the House of our God, retaining his Integrity to the last: And now the Truth having gained upon many in divers parts of the City, Suburbs and Country adjacent, they offered up Themselves and their Houses for the Truth's sake; amongst whom in these times of Hardship and Tryal, were the worthy Servants of the Lord *John Fielder* and *Ann* his Wife, who were convinced at *Kingston upon Thames*; and as faithful Followes of the *Lamb*, not only received the Lord's Ministers, that then laboured in his Work and Service, but also gave up their House for a Meeting-place; and accordingly a Meeting was there settled;

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led; and *Oliver*, then called *Protector*, residing much at *Hampton-Court*, this Meeting became of great Service, and many were there convinced and turned to the Lord, and directed to wait in silence, for the arising of the pure Gift in themselves: Several that then belonged to *Oliver*, were also convinced at this Meeting, and continued faithful; of whom there are some yet (*viz.* in 1706.) alive. About the Year 1658. were several other Meetings in the parts about this City, as one at *Micham* for some time, where Friends suffered pretty much; another in like manner at *Croydon*, another at *Walworth*, another also at *Lambeth-March*, another at *Thomas Hackleton's*, at the *Bank-side*, near the *Faulcon*; another at the *Bank-side*, near *Southwark*, at *Henry Clark's*, these being all in the County of *Surry*. Thus the
 Lord's

Lord's Work prospered, who according to the Prophecy of the Prophet *Joel*, that *in the latter times he would pour out his Spirit upon Sons and Daughters, Servants and Handmaids, that they should prophesy*, hath in these times measurably made good his Promises by sending forth his Servants and Handmaids, to make known his Truth, and declare his Name, in the demonstration of his mighty Power: among others in this Gospel-day, *Sarah Blackbury* came to the Town of *Hammer-smith*, in *Middlesex*, being 5 or 6 Miles out of the City to the Westward, and there desired to have a Meeting; and the Lord wrought so on one *Hester Matson*, who lived there, that she received this Servant of the Lord into her House; and acquainted her Husband thereof, at his coming home, (he then belonging to a *Brew house* in *Westminster*, rarely came

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came to his Wife and Family above once a Week) and she desired he would give leave that a Meeting might be appointed at their House, which he consented to; but it being about this time, according to the Saying of old, (*They shall speak all manner of evil against you falsely for my Name's sake*) the Evil doers, even to this day, hating the Light: when the Second Meeting was to have been, he being a Man of an high Spirit, and having given Ear to the Calumnies and bad Reports his Fellow-servants and others had possessed him with, would not permit the Meeting to be at his House, notwithstanding his former Promise; whereupon his Wife and some few more went to *Chiswick*, a Town to the Westward by the Water-side, hardly a Mile farther, and for some time had a Meeting there, at *William*

Liam Bond's House: But it being pretty quickly thought fit to remove nearer *Hammer-smith*, a Place was accordingly provided near the *Lime-kilns*, by the Water-side; which Place was, and is called *The Hope*, being about the Mid-way between the two Towns; at which time *Gilbert Latye* was a frequent Visiter thereof: In a while after, the Meeting was brought back to *Hammer-smith*, and there continued 49 Years, and still remains a Meeting; during which time, he was a frequent Attender, and in measure Supporter thereof, being as a Nursing father thereto; and the Lord blessed his unwearied Labour of Love.

About this Year, there was a Meeting at *Barking* in *Essex*, which is still continued: And about this time another at *Greenwich*, in the House which was the *King's*, which *Gilbert* was a frequent Visiter of,
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and often went in great hazard, by reason of a rude sort of People, by whom both they and other Friends, in going and coming, were often sorely stoned; and the rude People were so wickedly bent, that when the Friends were met, they would throw many stones in through the Windows, and sometimes did thereby fetch the Blood from several; in all which the Lord upheld, and supported Friends; so that, notwithstanding the rage of the Enemy, they kept up the Meeting, till the Coming of King *Charles*, who then took possession of the House. About the Year 1658. a young Man who was named *George Bayle*, an Apprentice in the New *Exchange* in the *Strand*, was convinced, and was a very hopeful young Man; and some time after went for *France*, and he being never more heard of, was supposed to be privately murdered

dered there, for his Zeal for the Lord and his Truth, in bearing Testimony against their Idolatry and Superstition. About the Year 1639. *Gilbert* in these days was not only made helpful to the Lord's Servants under sufferings, but through the Light of Christ, and taking heed to the guidance thereof, was endued with such an Understanding, that he saw the Spirit of the World began to prevail again on some which had received the Truth, who thro' the Enemy's subtle workings began again to draw back from the way of the Lord, and letting Self get up, which drew from the Anointing, to get a Party; which, he having a discerning of, bore his Testimony against in early days; he also withstood *John Parrot*, and gave his Judgment against that exalted Spirit, whereby he was entangled, and brought at last into bondage.

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 Gilbert

Gilbert having now lifted himself
 under the Banner of the Lord, made
 Profession of, and Confession to his
 blessed Truth; and as hath been al-
 ready said, taken up the Cross, and
 despising the shame, bearing Scorn
 and Reproach; it pleased the Lord
 to bring a Tryal upon him, like
 the cutting off the Right-hand, or
 pulling out the Right-eye; for be-
 ing still in great business in the
 World, and concerned by reason
 thereof with Persons of conside-
 rable Rank and Quality, who would
 have their Apparel set off with much
 Cost and Superfluities of Lace and
 Ribbons, he came under a conscien-
 tious concern not to meddle there-
 with, nor suffer his Servants to put
 it on; which made some say he was
 mad, and others he would be mad;
 and upon this his conscientious Re-
 fusing to be concerned in this super-
 fluous part, the great People left
 him,

him, and his Trade decay'd so, that having a great many Servants, he was now forced to part with them; not knowing but he who had lately such great Business, and so many Servants, must now himself be a Servant to some of the Trade, and work at Day Labour for his Bread. This his Tryal was great; but he for a time in patience, waiting the Lord's Season, tho' despis'd even of his own Mother's Children, and as it were banish'd from his Father's House, yet chose to leave all rather than lose his Peace with the Lord; and He who never forsakes those who trust in him, was his Support, bore up his Spirit thro' all his Exercises, and enabled him to be resign'd and contented in his Will, and to the Lord alone, who soon opened his Mouth in the Ministry, to make known the Truth to others. Now he having Interest and Acquaintance

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tance with great Persons, the Lord wrought on his Heart to be solicitous in behalf of some of his poor Brethren and Sisters, who were Sufferers for their Testimony, and keeping their Consciences clear in the sight of the Lord; for which divers were cast into Prisons, and loathsome Holes and Dungeons; and this being in the time when the Government was carry'd on in the Name of *Oliver Cromwell*, then called *The Protector*, wherein the People had a great seeming Zeal, but not according to Knowledge, the Lord laid it upon many of his Servants, to go to and fro in the Nation, both into *Markets* and *Steeple-houses*, that Knowledge might be increas'd, the blind Guides detected, and Truth declar'd: and he finding a necessity upon him from the Lord, about the Year 1659. to go to several of their *Steeple-houses*, which they called

called *Churches*, and bear their Testimony against them, who were set up, or had set up themselves over the People, as Ministers of Christ, and yet were such as the Lord complained of by his Prophets of old, *who preached for hire, and divined for money, running when the Lord never sent them, teaching for Doctrine the Precept of Men, and seeking their gain from their Quarter, and crying Peace to the People in their sins;* among whom was one Doctor Manton, who was set over the People, at Dunstan's in the West in Fleet-street; thither Gilbert was moved of the Lord to go; and when he came there, found Manton in the Pulpit preaching on this subject, *Who might of right call God Father;* whereupon he enlarged: As first, That they who were born of God, were his Children thro' Regeneration, and had a just right to call God their

Father on that with pa he wou to enq were no were th then pu they m reply'd, to God prove th Absalom David v having warned their wa ple are v accordin sed Lord and doing in the s regard i Lord will

Father; and so proceeded pretty far
 on that Head, and *Gilbert* heard him
 with patience; but at last, before
 he wound up his Discourse, came
 to enquire concerning those who
 were not born of God, alledging they
 were the *Lord's* by Generation; and
 then put the Question, Whether
 they must not call God Father, and
 reply'd, That they must also pray
 to God as their Father: And to
 prove this Assertion, said, Though
Abfalom were a wicked Son, yet
David was his Father: After which,
 having ended his Sermon, *Gilbert*
 warned the People to take heed to
 their ways, adding, That while Peo-
 ple are workers of Iniquity, they are
 according to the saying of our Blef-
 sed Lord, *Of their Father the Devil,*
and doing his work, and an abomination
in the sight of God: And while they
regard iniquity in their hearts, the
Lord will not hear their prayers: Upon
 this

this, the People in the *Steeple house*, seemed as it were all in a Fermentation; the *Constable* was called for, who with others took hold of *Gilbert*, and halled him away out of their Place of Worship, and afterwards carried him before one called a *Justice*, who then lived near to the *Grange*, in *Little Lincolns-Innfields*; he desired the *Justice* would be pleas'd to hear him patiently, (for at this time People were so far erred and stray'd from the way of Truth, that they were in a great measure strangers thereto, and the Lord's People were as speckled Birds, and spoken all manner of evil against falsely for Christ's sake) whereupon the *Justice*, as King *Agrippa*, permitting him to speak for himself, he said, That he was moved of the Lord, as some of the Lord's Servants had been of old, to go into the *Synagogues*, to go that day to *Dunstan's*

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Steeple-house, where finding one called *Doctor Manton*, preaching, and holding forth false Doctrine to the People, he staid till he had finished his Sermon, and then, before he entred into his Prayer, charged him to prove his Doctrine, for that he was conscientiously dissatisfied therewith, as being erroneous and false.

The Justice seem'd to admire at what he had related, and reply'd, That *Doctor Manton* was a very worthy learned Man, and doubtless could make out by Scripture, what he had preached that day, and uttered for Doctrine; *Gilbert* reply'd, That was all he desired, but could not obtain; that, according to Scripture, he would make good what he had that day preached to the People: Upon which the Justice asked the Constable, Whether, what *Gilbert* had thus alledg-

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ed, was true, and whether that was the only matter for which he had brought the Man before him? To which the Constable answered, That was the whole matter. Then the Justice reply'd, That he had heard those People called *Quakers*, were a sort of mad, whimsical Folks; but, said he, for this Man, he talks very rationally, and I think for my part, you should not have brought him before me; to which the Constable reply'd, Sir, I think so too: Upon which, *Gilbert* had a few words sprang in his Heart to the Justice, concerning the Way of the Lord; whereupon the Justice desired the Constable to take him away, saying, He was come there to preach to him also. And then the Constable and *Gilbert* went away together, and he was left at his liberty to go where he pleased. After this he several times accidentally

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dentally met with *Manton*, and still challenged him to prove his Doctrine, which he never could; but at last meeting him in *Westminster* Abby, (whereas at several times before he would have shunned *Gilbert*) he followed him close, and charged him as he had done several times before, to prove his Doctrine; to which, seeing he could not well longer shift, *Manton* said he was never able to prove it as *Gilbert* would have it; to which *Gilbert* reply'd, If thou hadst told me so sooner, I had been better satisfy'd, and so left him. And these being early days, after the breaking forth of the Truth here-away, *Gilbert* was committed to the *Gatehouse* Prison in *Westminster*, together with about fifteen or sixteen of his Friends, for meeting together in the fear of God to Worship him; they were all put into a little Dungeon,

geon, or Hole, which was about ten Foot wide, and eleven Foot long, and so dark that they could see no more Light at mid-day than at mid-night; the Walls of it were wet, and they being pressed in so narrow a Compass, had room only to lye down by turns; so that whilst some lay down to rest, others were forced to stand: And the Prison-keeper was so cruel as to command the Turnkey not to admit a little Straw to be brought in, to be put on the Ground, for them to lie on: But the Lord was with them, and supported them under all the Cruelty that was suffered to be inflicted upon them for the Tryal of their Faith, and Exercise of their Patience, and delivered them from their Sufferings.

After this, the Spirit of Persecution still raged in divers parts of the Nation, and many hundred Friends

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Friends being put into Prisons, Houses of Correction, and Dungeons; a Paper was drawn up to a meeting of Persons called a Parliament, or Committee of Safety, to whom one *Glanvil* was Speaker, or Chair-man; to whom the Paper being delivered, was read, and was to this effect, *That Gilbert, and the Friends present, desired their Friends, who were under these severe Sufferings and Confinement, might be set at liberty; and that they were willing to go into Prison in their steads.* But this could not be accepted, and being towards the latter part of *Cromwel's* Time, Persecution still raged, and Friends were under great Sufferings for going to Steeple-houses, and crying against the Priests and their forced Maintenance; for which many Friends were committed to Prison in divers places; and among the rest,

some to the *Gate-house* and *Bridewell* in *Westminster*, where they met with severe and hard Usage from the Master of the *Gate-house*, whose Name was *Wickes*; upon which a Concern came upon *Gilbert*, who seeing the Severity of the Goaler, and his severe Usage of our Friends, drew up a Paper, manifesting also the exorbitant Demands of the Master of the Prison, who for Fees demanded a Noble from each Person, besides seven Shillings a Week a piece for their Bed, (although there were three Beds in a Room, and two Persons lay in a Bed) besides Garnish-Money, for which they suffered the taking away of their Cloaths, which were disposed of for the Demand; and as for Bread and Beer, they must have it but according to the Prison-Rates: All which *Gilbert* seeing, was very much troubled in his Spirit, not only

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only at this Severity, but that many who were cleared, lay after this miserable manner for their Fees, some of whom died in Prison; and he now delivered to the Justices of Peace for *Westminster*, the Paper which he had drawn up; and it being, in particular, received and read by Sir *William Wheeler*, who was in Commission for the Peace, but not being then well, he promised, that if it should please the Lord to enable him to go abroad again, he would call to account the matter complained of. In some short time God in his mercy having restored him, and enabled him to get abroad; he, on the Bench of Justices, then opened the Matter, and an Order was made, That *Gilbert* should bring Witnesses to prove his Allegations; and the Witnesses being two Prisoners then in Custody, the Master of the Prison having

an understanding hereof, made it his business to stifle, or, as much as in him lay, to hinder *Gilbert* from producing such Evidence as the Bench of Justices had directed, and therefore turn'd out of Prison all such as lay for their Fees; and the day appointed for the hearing that Matter being at hand, he hoped by that means to frustrate *Gilbert* from producing Evidence to prove his Charge; but notwithstanding *Wickes* his Cruelty and Subtlety, it pleased God to order things to be so brought to light, that the very morning the Matter was to come on to a hearing, two Women in good Habit, having by some means heard of this Matter, came from the Post-house, at the *White-Hart* at *Charing-Cross*, and informed *Gilbert*, that their Husbands were kept in the *Gate-house* Prison for Fees till they both died;

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died ; upon which, *Gilbert* and another Friend, having got the Evidence drawn up, and signed by the Women, approached the Court ; and the Matter being called, *Wickes*, the Master of the Prison, appeared ; and *Gilbert's* Charge against him being read, and he having a couple of Friends there with him, who were Prisoners, to attest the Charge, as well as the Evidence, under the two Womens hands, the Justices asked the two Friends, if they were Witnesses ? To which they reply'd, They were, and that the Matter there read and complained of, was true ; whereupon the Justices told *Wickes*, the Master of the Prison, they would call all these things to Account. Whereupon *Wickes* returned home, and the Friends who were in the Court, not being wholly cleared of the Prison, followed him, and asked him what they had

to pay for their Lodging; and he, like one who had received a mortal Blow, answer'd faintly, *What they pleased*, and so went into his House, and continued ill about three or four days; and in that time cry'd out, and said, *God will cut me off in the midst of my Iniquity*, and so died. Notwithstanding all this, his Widow repented not, but grew more hardned; and some time after was married to one Major Broughton, and was more wicked, if possible, than before.

This was still in *Oliver's Time*; and Friends being under Sufferings for their Consciences in *Maryland*, notwithstanding they were some of the first Planters there, and had large Promises of Liberty and Freedom, made to them, upon their going to settle there; the old Adversary and Enemy having stirred up some there to inflict Hardship upon

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upon them on account of their tender Consciences, *Gilbert* often attended the Lord *Baltimore*, who was chief Proprietor and Lord of that Country, on the behalf of these Sufferers, for their Relief; and God blessed *Gilbert's* frequent Attendance and Sollicitation of him, and it had a place with him, so that he was prevailed upon, for the ease of Friends there.

About this time, *Gilbert* having a Concern upon him, writ as followeth.

To

To all you Taylors and Brokers, who
 lye in Wickedness; and to all you
 Tradesmen, of what Trade, Im-
 ployment, or Office soever; this is
 to you all from the Lord, that you
 may return from all your evil
 Ways, Words, and Works; that
 you may be hid in the day of his
 fierce Wrath.

Friends and People,

THE Lord God of Heaven
 and Earth, is appearing in
 the Hearts and Consciences of the
 Children of Men, to search out
 the hidden Works and Deeds of
 Darkness, and to shew all Men
 their Iniquities, Transgressions, and
 Sins, though never so secretly com-
 mitted; the Lord is come to ma-
 nifest them, and to rip them open,
 though never so secret, the day of
 the Lord declares them; and the
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appearance of Christ, which is Light, makes them known to all Men, of what degree or sort soever they may be, or in what Place, Trade, or Calling, (they are) or Office they be of; you all are to mind the Light of Christ in your own Consciences, and to be obedient to it, that with it you may be led out of all the evil of your Ways, Trades, and Callings, of what sort soever; the Light in your Consciences will make known the Evil in them all, and redeem you out of it; if to the Light you be obedient, you will find it sufficient to lead you out of Sin, and from under the Power of the Enemy of your Souls, by which you have long been held in Bondage, to many Sins and Lusts, and whereby the Soul hath been long oppressed, and the Spirit of the Lord grieved in you, which hath many times

times groaned for deliverance, and doth still groan and travel, that you may be delivered from under the Burden of Sin, which so heavily oppresseth, that it cries in many of you for your deliverance, from under the Burden of your Transgressions, which so heavily oppresses your Souls, and it doth still cry that you may be delivered and eased, for it hath long born in many of you, and the Cry of it is entred into the Ears of the Lord, and he hath heard its Groanings, and will also plead his Cause against Oppression, by which you have been long held in Bondage, by your cruel Sins and grievous Transgressions, which you have committed, and daily have resisted; though it hath secretly smitten you in your inward Parts, you have not returned, but have grieved it more and more, by your open

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Rebellion, and perverse Walking; whereby many of you have, and do still grieve it, yet more and more; and though it still cries in many of you, you will not regard it; but vex it still more and more; for which the Lord God is grieved and greatly offended, for these your hainous Transgressions, which you have daily committed and done against the Witness of God in your own Consciences, which cries for your deliverance in many of you, that you may be delivered from under the Burden of your Corruptions; and from under the Power of Sin, which lies upon your Souls, that he may heal you of your Backslidings, and cure your deadly Wounds, which by your Sins you have made, and do make; for which the Lord God is greatly offended, that when he called, you would not hear, but still prophaned his

his holy Name, by your Sins, while you mention him with your Mouths, and lye in open Prophaneness, for which the Lord our God is grieved, with these your haious Sins, and hypocritical Prayers; which you pour out before him, while your Hearts are not upright, but lye in Prophaness against my holy Name, saith the Lord God, I will have none of your Sacrifices, nor yet of your Offerings, therefore come no more with them before me, for they are a Grief unto me, I have no pleasure in them at all; take from me the Ringing of Bells, for I cannot away with them, they are an Abomination unto me; I will not smell in your solemn Assemblies, neither hath my Soul pleasure therein; they are all an Abomination to me, and to my Taste; they are even as an unsavory Smell, which comes

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comes in my Nostrils, I have no pleasure therein; they are even all polluted, and your hands are full of Blood, wherefore come before me no more, for I have no pleasure in your assembling, nor coming together; wherefore come so no more, for your Paths are unclean, and your Ways are polluted; and your hands even full of Blood, your Sins are very high, and your Abominations very great; wherefore I will reckon with you; and for all the Transgressions, which you have done since you rebelled against my Witness, which I have placed in your Consciences, which bears record against all your Sins, and all the Evil of your doings, even for these many years, which you have heaped up for Wrath, against the day of Wrath, that you may be confounded by a sudden Destruction, and swift Overthrow;

throw; which is coming upon many, even in this City and Nation, if they speedily Repent not: And this is as a Warning unto you all, that you speedily return, and Repent, before the swift Hand of the Lord break out against you, and there be none to deliver you, nor to appease my Wrath, saith the Lord of Hosts, who hath spoken it; who shall perform this, and much more is he coming to do.

Wherefore fear the Lord God, all ye the Inhabitants of *London*, and elsewhere; and in it Men of all sorts, Offices, Trades and Callings, of what sort, Trade, Office, or Employment soever you are; leave off all the evil in them all, and from it all depart, for the Lord is wearied with it, and therefore leave it off, that your Consciences may be cleared, and the Spirit of the Lord eased,

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 eared, deadly Enemies, by which you are
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which are many Sins and Lusts, for which you all must come to Judgment that lyes in such things, and know a Terrible Day, which is appearing against Transgressions, and Disobedience to God's Witness, which shews the Secrets of the Heart in every Man; and therefore take heed how you, or any of you do evil, or deceive, cozen, or cheat any one, for the Lord beholds it in you all: And where will all you Taylors and Brokers, who lye in wickedness, appear, that make a Trade of Sin, to deceive, and take that which is not your own, and sell it to another, who knows you came not justly by it, and furnish your selves with that which is stoln, and dishonestly come by, and keep it in your shops in whole bundles of remnants and pieces? And such like things as are unjustly gotten, which the Children of the Lord cannot be

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 People into, that it is even a grief
 to see how you are servants of Sin,
 and inventers for People's Lusts, and
 Instruments of Satan's Will, where-
 by his Work is done: Therefore do
 so no more, but rather seek how to
 suppress them, and learn to beget
 People into true Moderation, and
 out of Pride, which you have been
 leaders into, and preparers of the
 way for Pride and Vanity, and de-
 light in it; when you can most do
 it, then you are most esteemed;
 and the more foolish, the more you
 pleasure their vain fancies and your
 own; when People look like Apes
 and Fools, that it is even a shame to
 see them, how they are gone out of
 true Moderation into foolish Toys
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and Women, that the very Creation even groans under your Pride and Abomination, which you live in; and deck Your selves and Servants Liveries foolishly withal, that it's even a shame to see them how foolish they are decked; and their Masters are not wise in these things, who by their foolish Habit are known to serve such or such a Man; and these things are among the Rulers and Wise-men of this Generation, whose Wisdom the Lord will confound and lay waste, together with all their Profession that yields no better Fruits; but grieves the Lord by their Vanities day by day, and seek not to amend it: So here men of all Degrees and Employments grieve the Lord by their Sins and Transgressions which they commit whilst they reject God's Witness by which they should learn to amend their Ways, and return from

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the Evil of them to the Lord, that
 they might find Mercy, and be hid
 in the day of his fierce wrath, which
 is coming on the Wicked, for their
 Wickedness; and therefore all ye
 Tradesmen in City, Town and
 Country, learn to amend your ways;
 for the Lord is coming near to Judg-
 ment, even to judge all Men for
 the evil of their ways, who have
 rebelled against God's faithful Wit-
 nesses, which hath cried in you many
 days: Therefore hear what it
 speaks to you concerning your Sins,
 that it may redeem you out of them
 all, to serve the living God in new-
 ness of Life, the remainder of your
 days, that you may walk before the
 Lord with a pure and perfect Heart,
 to his Praise and Glory for ever; as
 you own the Light of Christ which
 you are enlightned withal, you will
 in it find Power against the Enemy
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your Sins, when you are tempted to any evil; the Light will let you see it, and preserve you out of it, as you come truly to believe in it, and blot out that which is past, and make up the Breach betwixt God and you, that your Sins have made while you deny'd his Light, which should have saved you; and that is it which shews you should not swear, lye nor steal; and if you have sworn, lied or stolen, do so no more; but repent, and return from it, and leave it off, and follow Christ Jesus, the Light, which is placed in your Consciences to condemn your Sins, as they do appear before they are acted, and give you power to resist the Temptation, and preserve you from Condemnation due for Transgression, and give you Peace and Rest for your Souls;

*Which is the desire of a Friend to all
your Souls, whose Name is,*

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And in the Year 1660. and upon the coming in of King *Charles* the Second, the Queen-Mother resided at *Somerset* House; and it having pleased the Lord to lay a Necessity on two of his Servants and Hand-maids, viz. *Katharine Evans* and *Sarah Chivers*, to visit divers parts beyond the Seas, warning the People to turn to the Lord: After having passed through several parts, they arrived at the Island of *Malta*, in the Pope's Territories, where, for bearing Testimony to the Power of God revealed and manifested in and through our Lord Jesus Christ by his spiritual Appearance, they were taken up and confined; the Tidings of which some time after came to *London*, and *Gilbert* being often in the Service of soliciting Ease for the suffering Servants of the Lord, made it his business to find out

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some here who had an Interest in those Parts; and after some Time and Pains spent in this Affair, he soon got Information, that one Lord *Obaney*, who came over with the Queen-Mother, and was Lord Almoner to her, had both Interest, Power, and Command in the Island of *Malta*; which when *Gilbert* had gained the knowledge of, soon found a Necessity upon him to attend the Lord *Obaney*, and got Access to him, and found him to be a well-tempered Man; and, notwithstanding the Way of the Lord was evilly spoken of, and his People were looked upon by many as speckled Birds, and went as with their Lives in their Hands, the Power of God so wrought on this Lord *Obaney*, although he was a Priest in Orders, that he was very kind and free to *Gilbert*, and reasoned with him like *Felix* with *Paul*,

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Paul, about the Principles of Truth, and Way of the Lord; and being informed concerning the Power of God, and the manner of the Spirit's working, answered, That some of their People thought our Friends were mad; but, said he, I do not think so of them.

And upon discourse with him at another time, he confessed farther, and said, Let me talk with you ever so long, and you will tell me of the Spirit of God, and the Grace of God, and the Works and Operation thereof, and the Love of God you are made Witnesses of through Jesus Christ, which I believe may in a measure be true; but do you not think it is well to have something to represent that which you so much love? To which *Gilbert* answered, That the Substance of all things is come, *Christ in us the Hope of Glory*, and all the

outward Types, Representations, and Shadows must come to an end, and be swallowed up in our blessed Lord; who told his Disciples it was expedient for them he should go away; For, said he, *I will not leave you comfortless; if I go not away, the Comforter will not come; but if I depart, I will send him, even the Spirit of Truth, which shall guide you into all Truth;* and also said, *That he who was with them should be in them.* So that this being witnessed, there needed nothing outwardly to represent or put them in mind, he being so near Men and Women, was the Saints daily Remembrancer: Upon this they parted; but *Gilbert* often visited him, to desire and remember him to shew Kindness to the suffering Friends that were under Confinement, both in a strange Place, and so great distance from their Friends,

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Friends, and their Native Country.

Coming another time to wait on him, he bid *Gilbert* follow him; which doing, he went into the Queen's Chappel, where *Gilbert* seeing the People on their Knees, and the Candles lighted on the Altar, made a halt, and asked the Lord *Obaney* what he meant by bidding him come in there, for, said he, thou knowest I can bow to nothing; upon which he answered, Follow me, and no Body shall hurt you, nor meddle with you: Upon which *Gilbert* followed him through the Chappel to a Room behind the Altar, where was another of the Queen's Priests; and there being some lesser Altars, the Lord *Obaney* said to *Gilbert*, you never yet saw me in my Priestly Habit, but now you shall; and whilst he was making ready,

the Power of the Lord worked so much on *Gilbert*, that he stepped up on a place they called a private Altar, and the word of the Lord came to him to preach Truth unto them; where, among other Expressions, one by him was, *We have an Altar of which you have no right to eat.* Whereupon the Queen's Priest asked, What Altar is this you speak of? said *Gilbert*, The Altar I speak of, is that on which the Saints daily offer up their Prayers to the living God: Then the Priest reply'd, Friend, there is no greater State attainable than what you speak of; and so they parted again for that time.

But *Gilbert* ceased not to visit the Lord *Obaney*, still renewing his Request for Kindness to be shewn to his suffering Friends; and some time after going again to wait on him, to see if he had any Answer
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of his Letters which he promised to write on the Friends behalf; he acquainted *Gilbert* that his Friends were at Liberty, and free and clear from all Confinement, which was joyful News to him, and they some time after arrived in *England*, came to *London*, and went to visit *Gilbert*; and after acknowledging his Love and Endeavours for their Liberty, desired him to bring them to the sight of the Lord *Obaney*, whom the great God had made an Instrument of their Enlargement out of severe Imprisonment and Bondage.

Gilbert was very willing to accompany them, and according to their desire, went with them to wait on the Lord *Obaney*; who, when they came, and he understood *Gilbert* was desirous to have the liberty of seeing him, he came to them; whereupon *Gilbert* told him.

him his Friends, who were made partakers of his great Kindness, and released of their Bonds in *Malta*, were now come to pay their Acknowledgments to him for the same; whereupon he asked if they were the Women? To which they reply'd, They were; and according as the Lord put it into their Hearts, they spake to him; adding, that were it in their Power, they should be as ready in all Love to serve him; upon which he reply'd, Good Women, for what Service or Kindness I have done you, all that I shall desire of you is, That when you pray to God, you will remember me in your Prayers; and so they parted.

At this time, upon the coming in of King *Charles* the Second, great part of the Nation was so transported in Idolatry and Excess, and many into Madness, and so

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far wandered from the Spirit of God, and so much slighted the Motions thereof, that to wait upon the Lord for the renewings thereof, was now accounted a Crime; and Friends having then a Meeting at *Stephen Hart's* House in the *New-Palace-Yard* in *Westminster*, on the third day of the Week in the forenoon, according to their usual manner; *Gilbert* and some other Friends were met there to worship the Lord, as they were conscientiously perswaded was their Duty; waiting upon him to feel his refreshing Presence and Love to be continued and shed in their Hearts: And as they were thus met, came two Parties of Foot Soldiers, the one being of the Trained-Bands, the other of the King's Foot Guards; and they were like to have differed among themselves, which of them should

first lay hold on the Friends; but the Guards being the stronger Party, took the Friends into their Custody; and he who commanded them, laid hold of *Gilbert*, and told him that he was his Prisoner, and all he had about him was his Plunder: Upon which *Gilbert* said, If I am thy Prisoner, and all about me thy Plunder, I charge thee in the Name of the Lord, that thou see that no Man hurt me, nor my Friends, for what with the Trained-Bands and the Guards, and the flocking of the People, a great rude Company was got together; and as the Officer led *Gilbert* through them, he said, and bound it with an Oath, that if any of them harmed the Prisoners, he would endeavour to be the death of them: And *Gilbert* was carried away Prisoner, and put under the Banqueting-House at *White Hall*, where

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where the Presence of the Lord accompanied him to his great Comfort and Satisfaction, in more than an ordinary Manner, and he had good Service there for the Lord.

And notwithstanding the Tryals which attended the People of God in these days, his Power prevailed, and the Truth prospered, and many were convinced and turned to the Lord; among whom, one *Elizabeth Trot* having received the Truth, gave up her House, which was towards the end of the *Pall-Mall*, near *James's House*, for a Meeting, which in a great measure was there settled by *Gilbert*, who was a very constant Attender thereof; and having acquaintance with a considerable Justice of Peace who lived thereby, had often prevailed to induce him to Moderation; but at last he told *Gilbert*,
that

that our Meeting being so near the Duke's Palace, he had been much blamed about it, and now had received positive Command to put the Laws in Execution, and break and disperse the Meeting; farther adding, I can no longer forbear coming, in order to prosecute the Commands now laid upon me by so high and eminent a Hand, as his that hath given me this Matter in charge: However, *Gilbert* could not forbear, but, according as he was perswaded, observed the Command laid on the People of God, not to forsake the Assembling of themselves together, and went to the Meeting, being about the latter part of the Year 1662. And the Justice, according to the Command he had, as he said, so positively received, brake up the Meeting, and *Gilbert* and another publick Friend were carried away Prisoners,

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soners, and afterwards Friends were often kept out, and met in the Street; and although they were several times there taken and confined, yet *Gilbert* was still a frequent and constant Attender thereof, whilst the Friend *Elizabeth Trot* lived.

And now Persecution was very heavy on the Lord's People, not only in this City and Suburbs, where many were under Confinement, for thus meeting to worship the Lord; but the same Spirit was at work in divers parts of the Kingdom, and Friends underwent great Sufferings and Hardships in most Countries in the Nation, and the People were let up into a light Libertine Spirit, having little consideration of the Affliction of *Joseph*, but were very high, proud, and loose.

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The Lord God of Heaven beholding that Peoples Hearts were thus exalted, and his Fear trampled upon, shook his Rod over this great City, and brought a Pestilence, which swept away about an Hundred Thousand of its Inhabitants: And this being in the Year 1665. *Gilbert* had taken Lodgings in order to have gone into the Country; but the Consideration, that many of the Lord's Servants were under close Confinement in several Goals for the Testimony of a good Conscience, as in particular in *Newgate*, the Gatehouse in *Westminster*, and other Prisons, *Gilbert* could not then find freedom to leave this City, to go and be at ease, while his Brethren were thus under Sufferings, and therefore continued here; and according to his wonted manner, visited them in Goals, and endeavoured

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voured that nothing should be wanting that might either support them, or according to his Power to solicit their Enlargement.

In this time of great and sore Exercise, he was also under the same Care of visiting Friends in their Families, as well those visited with Sickness, as others whom the Lord had in measure restored again; and being thus exercised, the Lord concerned several Friends in divers parts of the Country, to consider the Poor here, who were under this great Calamity, and accordingly sent Money to be distributed, a part of which was allotted to poor People who were ill with the Sickness, but more especially to those who were shut up in their Houses in the Out-Parishes without *Temple-Bar*; and this Service being committed to the care of *Gilbert*, and one other Friend,

Friend; to visit these Poor, but particularly those who were confined to their own Houses, they as near as they could neglected none, but went and administred the Charity to the thus Confined particularly, many of whom had running Sores upon them; but still the Lord was with him to preserve him hitherto in continued Health: But after the Contagion was much abated, and the Mortality decreased, there happening about the eighth Month, a matter of Difference, *Gilbert* was chosen an Arbitrator for putting an end to the same; and the hearing of both Parties taking up a pretty deal of time, and all the while sitting in a cold damp Room, he at last felt the Cold strike to his Heart; and as most Illness then turned to the Sicknes, it prevailed so, that suddenly *Gilbert* grew very

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very ill; but the Lord was good unto him, and having further Service for him to do, raised him up again.

In the Year 1666. some short time after *Elizabeth Trot's* decease, it was by *Gilbert*, and some Friends belonging to that end of the City, agreed, to remove the Meeting from *Pall-Mall* more among the Body of Friends, there being very few Houses then in the *Pall-Mall* but on that side next the Park, the other side being a great Row of large Elm Trees; and that which is now the Market and the Square, and all thereabouts then being Fields; and *Westminster* being the Residence of several Friends, and a great concourse of People that way, *Gilbert* and some Friends sought to get a Place for a Meeting in those parts, and accordingly they bought the Term
of

of a Lease of a House and Garden in the little *Amberry* in *Westminster*, and immediately paid down the Purchase-Money, and the Meeting hath continued there ever since.

And now this being the Year after the Lord by the Visitation of Pestilence upon this City, had both thinned the People, and made Grass grow in the Streets, of both which the great God had by his Servants forewarned the People, that they might have repented; but they not being humbled, still persisted in their former loose Course of Life, and continued in that persecuting Spirit which strove to lay waste the Heritage of God, by imprisoning, banishing, and despitefully using his Children and Servants, their Hearts being still hardened against the Lord; and his Counsel, through his Messengers, being slighted, and prophaneſs too much

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much encouraged, to the Grief of the upright hearted; the great God beholding these things, suffered the devouring Flames to consume the Dwellings of Thousands and their costly Furnitures; (and hereby opened the Prison doors) laying to the Number of 13000 Houses in Ashes; of which, *Gilbert* being a partaker with his Brethren then under Sufferings, and an Eye-witness of what is here related, did warn some; and was still desirous that those who are the Children of that persecuting Generation which the Lord thus visited, into whose hands this may come, might take warning and return to the Lord God.

In the Year 1670. about the sixth Month, it being a time of great suffering generally through the Nation, *Gilbert* had it upon his Mind to visit his Native Country;

try; And being born in the West of *England*, took his way through *Reading*, where he visited Friends who lay there Prisoners for the Testimony of their Consciences; and having been refreshed together, he went from thence to *Bristol*, and visited Friends, and had a good Meeting with them; from thence took his way thro' *Bridgewater*, and after visiting Friends there, passed on to *South Moulton*, and from thence into *Cornwall*, where he had several good Meetings, and went on towards the *Lands End*; and at *John Ellis's*, not far from thence, had a good Meeting on the First Day of the Week, and the Lord's Power preserved him; and the next morning riding to visit some Friends very near the *Lands End*, met the persecuting Justice, who, as *Gilbert* was afterwards acquainted,

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was very much displeased that his Accomplices had failed to give him Information, for that he would have seized *Gilbert's* and his Man's Horses, for that day's Meeting.

After having visited Friends in that part of the Country, in his return, came to *Penzance*, and *Market-Jew*, visiting Friends there; and near *Market-Jew*, at a place where there never had been a Meeting before, had a Meeting, to the great satisfaction of several present, who never had been at Friends Meetings before; from thence he went to *Helston*, and so to *Falmouth*, where he had a large Meeting or two; from thence he came to *Truro*, and had there a Meeting, and so came back to *Loveday Hamleys* at *Tregen Jeyes*, and had there a good Meeting, as also in several parts of that Country.

And

And now being upon leaving *Cornwall*, with design for *Plymouth*, he received a Letter from some Friends in *London*, of the great Persecution which attended Friends, as well on their Persons, as by the spoiling of their Goods: And Friends Meeting-house at *Horslydown* was begun to be pulled down, there being a Timorousness in some Persons to appear to stand by their Title, and own and defend the same. Soon after, by another Letter, Tidings came that Sir *John Robinson*, then Governor of the Tower of *London*, had given order for pulling down Friends Meeting-house at *Ratcliff*, which was also done, for want of those appearing and owning the Title, who were immediately concerned therein. Soon after came another Account, that the Governor of the Tower intended to pull down

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Friends Meeting-house in *Wheeler-*
street also: The Title of this Meet-
 ing being in *Gilbert*, and he being
 a pretty way off, a Friend was de-
 sired to wait on Sir *John Robinson*,
 and acquaint him that the Person
 who owned that Meeting-house,
 was gone a Journey into the West
 of *England*, and therefore to desire
 him he would forbear doing what
 he intended till the Person that
 owned it returned; *Robinson* re-
 ply'd, How long will it be till he
 return? To which answer was
 made, About a Fortnight or three
 Weeks; the Governor reply'd, I
 will then forbear three Weeks. By
 this time the Friend had thus
 spoken to *Robinson*, *Gilbert* was
 come to *Plymouth* in his way back
 to *London*; and having visited
 Friends there, went to *King's*
Bridge; and, contrary both to his
 and Friends expectation, had a
 peace-

peaceable good Meeting, and afterwards spent a little time with Friends there, who were under great Sufferings; and particularly two young maiden Gentlewomen, who had not long been convinced, and were committed to Prison, by a Warrant from a hot Man, called a Justice, whose Name was *Bare*, for their not coming to the Parish-Place of Worship to hear, as they stiled it, Divine Service; *Gilbert* hearing this, and having an Interest in some that were very eminent in the Lieutenancy, and antient in Commission of the Peace, resolved to use his utmost Endeavours and Interest, to procure the Enlargement of these maiden Friends; whereupon he ordered his Man to take care that his Horses might be well in order, for that he should now Travel pretty hard: So he left *King's*
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Bridge, and it being a very severe day of Rain, came that evening to *Exeter*; and after having visited Friends there, proceeded to a great Knight's House, which was about eighteen Miles distant, and not much out of the Way towards *London*; where, when *Gilbert* arrived, the Knight was at home, and his Gentleman received him very kindly; and he being well known to the Lady and Daughters of the Family, had in some small time access to the Knight, who was glad, as he expressed himself, to see *Gilbert* in those parts; whereupon the weight of the Friends sufferings, and in particular those of the two maiden Friends, lay so upon *Gilbert*, that he immediately attacked the Knight very close for their Enlargement; to which he at last reply'd, That he would do more for

E *Gilbert,*

Gilbert, than for all his Friends of his Perswasion in the Kingdom; upon which *Gilbert* acknowledged his kindness, and pressed for his favour in these Friends behalf; and beseeched him, the time of the Sessions being near, to be there, and to take care they might be called, least otherwise they might not be brought before the Bench; and that he would use his Interest with the Justices for their Enlargement: He ordered his Clerk to note down, and remind him of what *Gilbert* had said. Hereupon *Gilbert* took his leave of the Knight, his Lady, and Family, and set forward for *London*, visiting Friends in his Way. When he arrived at *London*, he ordered a poor Friend to be put into *Wheelers-street* Meeting-house, to whom he made a Lease; and then desired the Friend, who had before

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fore attended the Governor of the Tower, to let him know the Person who owned the Meeting-house at *Wheeler's-street* was now come home, and ready to attend him when he should be pleased to appoint.

In a few days *Gilbert* was accordingly ordered to appear before the Governor; he, with the other Friend, went at the time appointed to the Governor's House, in the Tower, and was soon called in before him; he appeared very stern towards *Gilbert*, and asked him if he owned the Meeting-house where Friends met in *Wheeler's-street*, to whom he answered, he did, and several more too; the Governor said, And how dare you own any Meeting-house contrary to the King's Laws? To which *Gilbert* said, That he owned that

Meeting-house before the King had any such Law; the Governor reply'd, I find you are a pretty Fellow; and pray who lives in the Meeting-house? *Gilbert* answered, My Tenant; your Tenant, said the Governor, what is your Tenant? One that I have thought good to grant a Lease to, said *Gilbert*: Then, reply'd the Governor, you have a Tenant that hath taken a Lease from you; *Gilbert* answered, Yes. Upon this the Governor looked not pleased; and calling the other Friend by his Name, said, I think you have now fitted me, and brought a Fellow to the purpose; had your Friends been as wise as this Fellow, you might have had your other Meeting-houses as well as this, and so dismissed them. After this, Friends taking the same care,

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care, have ever since preserved their Meeting-houses.

Soon after this, *Gilbert* had Account by Letter, that the Sessions being come on for the County of *Devon*, the Knight remembered his Promise to *Gilbert*, and moderated the hot Justice, who committed the two Friends; and as they were all at Dinner, acquainted the other Justices, that he was informed of two fine young Women, Quakers, that lay in Prison for not coming to Church; and, said he, I am very much importuned to use my Interest with you for their Enlargement, which I desire you will favour so far that it may be done; for indeed, I think it is a pity they should be longer under Confinement: This Knight being in so eminent a Station, both on the Bench and otherwise,

wise, the rest of the Justices did acquiesce that they should be brought before them accordingly ; but, then said the Knight, when they are brought before you, and upon examining into the Matter, you shall think fit, as I hope you will, to clear them, there will another hardship attend them ; which is, that after they are cleared by you, they will still be detained for their Fees ; for they will none of them pay Fees, said the Knight ; and therefore that they may be wholly at Liberty, we must, among our selves, collect as much Money to give the Goaler as will answer their Fees ; and, said he, here I will begin, laying down Money on the Table, and the rest did the like ; and Friends being brought before them on the Bench, were cleared and

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and set at liberty, to return to their Habitations, which they did accordingly; for which Favour *Gilbert*, according to his wonted manner, returned the Knight his humble Acknowledgment.

Now having done thus for these Sufferers, he keeping to the Truth, and still bearing the Cross, it came upon him to write something by way of Caution, and Encouragement to such as were of the same Trade, that they might know the Power of God to lead them out of Superfluity, and be a means to perswade and advise other therefrom; whereby that which tended chiefly to gratify the proud, loose, high Mind, might as much as in them lay be discouraged, and the needless part be relinquished, the vain Mind be brought down, and

Truth and a good Conscience kept too, for which good end the Paper following was written by *Gilbert*; and being communicated to several Friends of the same Trade, they were well satisfied in it, and desired it might be Printed; and accordingly, with *Gilbert*, signed the same, and is as follows.

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*A Salutation or Testimony of
true and brotherly Love,
as it did arise in our
Hearts, unto all who are
concerned therein.*

Dear Friends,

TO whom the Truth of God
hath appeared, and hath
been made known among us, in
the Light of his beloved Son;
whom he hath sent into the
World, to discover Darkness, and
the ways of Sin, in the Hearts and
Consciences of the Children of
Men; that so all may depart from
it, and the ways of it, as it is
made known and discovered to
themselves by the Light that shines
in their Hearts, which is the Stan-
dard.

dard to try all by, and the Balance to weigh all in, of what sort soever, whether it be of God or no. And this is the Rule for all of us to walk by, even the Law of Light, which gives Life and Salvation to all that believes, and therein abide. And this is it, which first gathered us together, and begot desires in us after the Lord's Way, with which our Souls are refreshed, and our Spirits comforted and consoled, often in the Enjoyment of it, more than with our appointed Food; when we have met together to wait upon him in his Heavenly Way, and Blessed Manifestation of Divine Love, he hath filled our Hearts with his Heavenly Dew, and refreshed us, as with the early and latter Rain; and here the Lord's Power we came to feel revealed, which works all our Works in us and

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and for us, by the Operation of his own Eternal Spirit, by which He is cleansing his Sanctuary, and making all Vessels fit for the Master's use, for Life to Reign in; that the Love of God may overflow in all, to the inviting the Nations, that they may all walk in the Light of the Lamb, and be saved; which is, and always hath been our desire, and that which we have breathed unto the Lord for, as for our selves, that so all may come to the knowledge of the Truth, and be saved. Wherefore all, *Dear Friends*, mind God's leading Power in all things whereunto you are called, and therein abide with the Lord, answering a Conscience void of Offence towards God and Man: That so the Truth may be adorned in us all, by a Holy Life and Godly Conversation, as becomes the Gospel of
our

our Lord Jesus Christ among us all; That so God, over all, may have the Glory and Honour, to whom it belongs for ever more.

And now, *Dear Friends*, for as much as we have sometime met together to discourse of Trades and Callings, but more particularly of our own, and of which we are in, being Taylors; in which we have met with many Tryals on every hand for many Years together, though little of it by some of us hath been declared, knowing the Arm and Power of the Lord that supported us thorow all, and hath given us a Reward who have stood faithful to his Requirings, which is our desire, for all that are convinced of the Lord's Truth, and know his Heavenly Way to walk in it; and where any thing appears to draw back or hinder, to cast it off, though it
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be as the right Hand, or the right Eye, yet if it offends, pull it out, and cast it from thee, and enjoy Life, which is more than all. And this is our desire for you all that are our Brethren, who have believed in the Truth, that you keep nothing back that God call's for: And that you have not Peace in your Employments, of which we have sometimes discoursed, concerning Superfluity, and things altogether needless, and that which some of us for many years have left undone; and we wish it were so with all, that there might be a Clearness and an Inlargement in the Lord's Power, and an Increase of his Love, which is much better than the Increase of Corn, and Wine, and Oyl. And these things, *Friends*, we lay before you in the Love of God, and in a true sense of the same, as being delivered.

vered from under those Burthens, that many yet groan under, and are not redeemed out of, as Lace, Ribbons, and needless Buttons, altogether useles; and such like things, which the Light doth not justify; but is out of that in which the true Fellowship stands. And as for the manner and way of answering the World in making their Cloaths, we leave it to the Witness of God in you all, and as much as in you lies beget them into Moderation; and as for *Friends*, we hope that they will not desire, nor wear any thing inconvenient, and therefore need say nothing about it more: Believing the Lord will also open their Understandings, as that they will preach to the World in all things, and Adorn themselves as becomes the Gospel; which is the Power of God, by which we are called,

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called, and the way in which we
 are to walk, while we are in these
 earthly Tabernacles; that so our
 Lights may shine forth to the
 World, that they seeing our good
 Works, may glorify our Father
 which is in Heaven, and that to
 the Brightness of our Rising, ma-
 ny may come and say, *Come let*
us go up to the Mountain of the
Lord's House, even to the House of
the God of Jacob: For he will teach
us of his Ways, and we will walk
in his Paths. And this is that
 our very Souls Travel for, to God
 for you all, and for every one
 convinced of the Lord's Heavenly
 Truth, that all may enjoy it fully,
 and that nothing may be want-
 ing; and for this cause is this
 written, in the Requirings of the
 Lord's dear and tender Love to
 you all, not as exercising Lord-
 ship over God's Heritage, nor with
 Reflection

Reflection upon any Man's Person;
nor for Disputation, nor leading
into Parties, or gratifying any nar-
row private Judgment, but for
the Honour of Truth, and the
Glory of God, which is our whole
Aim, the Lord knoweth: So in
the blessed unchangeable Truth of
God, we salute you all, dear Bre-
thren, and in which we remain in
Love unfeigned,

Your dear Friends
and Brethren,

*Gilbert Latye, John Bowdler,
William Walker, Tho. Taunton,
Edw. Eldershaw, William Taylors,
William Tillit, John Pearce,
William Brown, Henry Day,
Degory Marshal, John Thorpe.*

From our Meeting in London
the 25th of the 1st Month,
1672.

And

And now I come to give some Account of *Gilbert's* Service in attending King *Charles*, which he having done several times, my Intention being Brevity, I shall therefore give but this one particular Relation of them all, it being thus: In the Year 1683. our Friends at *Norwich* being under severe Sufferings, and close Confinement for meeting to worship the Lord, according as in Conscience they were perswaded, to the Number of 63 Persons, both Men and Women, Ten of whom were put into a low Dungeon, 29 Steps under Ground, and several put into the Hole among the Felons, the Cruelty of their Sufferings cried aloud, and the Severity they underwent, through the Rage and great Hardship of the Sheriff and Goaler thus inflicted upon them, not being warrantable

And

ble according to Law, stirred up Friends here, the more to have those Sufferings to be laid before the King; and in order thereto, drew up the Case that it might be presented: And *Gilbert* being a Man well fitted, and very ready at all times to solicit for the ease of suffering Friends, he, with our antient and honourable Friend, *George Whitehead*, whom he truly loved, and ever had a more than ordinary esteem for, were appointed by way of Petition, to deliver this Suffering Case to the King; they being partly known to him, both having attended him before in the Suffering Cases of Friends, which in those Times were great in sundry parts of the Nation; and the King being now at *Windsor*, and the Council to meet at *Hampton-Court*, it being about the middle of the second Month,

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Month, thereupon *George* and *Gilbert* went the evening before, intending for *Kingston*; but the Tide being spent, and the Wind strong against them, they could reach no farther than *Wandsworth*; and the next morning (though wet) went on Foot to *Kingston*, where making but a very little stay at *Ann Fielder's*, who was *Gilbert's* Mother-in-Law, they proceeded on towards *Hampton-Court*; and having gone about something more than half way up the Park, saw a Concourse of People near the Canal, and drawing a little nearer, perceived the King was there; upon which they drew towards him, and being come pretty near the King, some of his Nobles took notice of them, and said, The Quakers were coming towards his Majesty; the King then looking towards the Friends, said, He thought he knew

knew them; upon which they spake, and pray'd the King that he would be pleased to hear them a few words, they being come on purpose from *London* to attend the King; upon this the King was pleased to make a little stop, and *George* delivered the King the Suffering Case of our Friends, and laid before him the Severities and Hardships they underwent, and that it was contrary to Law; upon which the King was pleased to say, He would search into the Matter; adding, I will not have them over-charged contrary to Law by any means, but will have my Laws observed; and after his thus speaking, was very pleasant, and asked the Friends several Questions, as why they could not as well say, Ay and No, as Yea and Nay? To which they answered, That it was equal

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they equal to our Friends, either to
 that say Ay or No, or Yea or Nay,
 them that which was most proper they
 e on could make use of; but, said the
 d the King, you will say Thee and
 was Thou, and what is your reason
 and for that? To which *Gilbert* made
 Suf- answer, The same reason expres-
 and sed in the 26th of the *Acts* of the
 erities Apostles, the second and third
 went, Verses, give we now to the King,
 Law; where the Apostle, *Paul* speaking
 leased to King *Agrippa*, *I think my self*
 into happy, *O King Agrippa, that I shall*
 ll not answer for my self before thee, espe-
 contra- cially because I know thou art expert
 s, but in all Customs, &c. Also Verse 27.
 erved; King *Agrippa*, *believest thou the*
 g, was Prophets? And Verse 29. *Would to*
 d the God not only thou, but also all that
 s why hear me this day, were both almost
 ay, Ay and altogether such as I am, except
 ? To these Bonds. Upon this the King
 it was made a little pause, and seemed to
 equal question,

question, whether these Passages not
 were truly Translated, yet said, charge
 The Translators might have Trans- possib
 lated You, as well as Thou, from sty's
 the Greek; upon which George done
 answered, Then the Translators blame
 were as simple as we Quakers King,
 then the King reply'd, But you of the
 will not pull off your Hats, and Majesty
 what have you to say for that speak
 To which *Gilbert* answered, If your M
 any Mortal, then to the King protest
 the first place; but that it was such w
 a matter of Conscience, and w *Gilbert*
 only do it, when we approach theely, f
 Lord in Prayer; but, said the hazard
 King, for all this, there are some fence
 among you that have not do wretched
 well; to which *Gilbert* answered let no
 They have no more pleased with the
 than the King: Whereupon when
 some of the Nobles said, Mayn which
 please your Majesty, your Majesty ank Go
 says some among these People haour of

flages not done well; must they be
 said, charged with that? It may be
 Tran- possible that some of your Maje-
 from sty's own Servants may not have
 George done well, shall we therefore be
 plators blamed for that? No, said the
 makers King, God forbid; upon this some
 but you of the Nobles reply'd, Pray, your
 ts, and Majesty, hear these Men, for they
 r that speak well, and they look well on
 d, If your Majesty; said the King, I
 King protest so they do, I admire to see
 t it w^h such wise Men Quakers: Then
 and w^h Gilbert asked if they might speak
 oach freely, for that they were in great
 said hazard in approaching the King's
 are presence; upon which the King
 not do^u stretched out his hand, and said,
 answer let no Man molest or meddle
 leas'd with them, but let them come to
 Whereup^o when they have occasion; up-
 l, Mayⁿ which Gilbert reply'd, We
 ur Maj^{ty} thank God we have had the fa-
 eople hap^y of seeing the King's Face
 this

this day, and wish the King, Health, Prosperity, and length of Days; and all you Nobles that attend the King this day, the Lord reward you all for your Moderation toward us. *George Whitehead* again entreated the King to remember the Prisoners Case presented to him, which he promised he would; upon which the King and Nobles that attended him drew off to the Council; and the Friends returned, after the Council was over, towards *London*: But in some small time after the Assizes coming on, the Judges, when they came on the Bench at *Norwich*, were very moderate; and when the Friends were brought before them, made a motion, That if four or five of them would engage for the whole to appear at next Assizes, when called; which being accepted by Friends, they all had

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King, their Liberty, and the Women
 Friends wholly cleared, and no
 Fees laid to be paid by either the
 Men or Women, all which pro-
 ceeded from the attending the
 King, and his Clemency to his suf-
 fering Subjects.

Notwithstanding what is already
 mentioned of Gilbert's being a
 great Support, and frequent Vifi-
 ter of the Meeting at *Hammer-*
smith, I have one thing, among
 many which might be added,
 as to his Service and Sufferings
 there, which take as followeth.

In or about the Year 1671.
Gilbert having occasion in the
 way of his Trade, which lay
 much among great People, to
 wait on the Lady *Sankell*; where,
 after having been a while, and
 dispatched the Business he went
 about, *Sir William Sankell*, the
 Lady's Husband, who then had a

Command under the Earl of Oxford, in his Regiment of Horse, came into the Room, who having, as well as his Lady, a kind Respect for *Gilbert*, was often pretty familiar with him: And now *Sir William* asked him, What Meeting he went to? To which he answered, Sometimes to one Meeting, and sometimes to another: The reason, said *Sir William*, why I ask is, because I have had Orders to go and break up a Meeting of your People at *Hammer Smith*, which I have deferred executing, and now I have a fresh Command laid on me, and I cannot avoid it, but must go there on Sunday next, and therefore I speak in kindness to you, if you use at any time to go there, that you refrain coming that day; for I receive my Command now from so high an hand that I dare not omit executing thereof:

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thereof: Upon this Discourse it was immediately laid on Gilbert, that he must be at *Hammer Smith*, at the same time Sir *William* had desired he would avoid coming, and accordingly Gilbert told him so before they parted, That he must be at *Hammer Smith* Meeting that day, and so they parted: And Gilbert answered the Necessity which was laid upon him, not consulting with *Flesh* and *Blood*, but offered up himself; and being come accordingly to the Meeting, the Lord's good presence accompanied him, and gave him the Word of Life to declare, in the Authority of which he stood up, and delivered that which the Lord moved upon his Heart towards his People, and the rest which were that day assembled in the Meeting, And while he was thus preaching, came the Troopers

into the Meeting, and stood for some time to hear the Truth declared; but one being more rude than the others, said, This Man will never have done, let us pull him down, and accordingly laid hands on him; after which *Gilbert* asked him, Who commanded them? To which they reply'd, Sir *William Sawkell*; then said *Gilbert*, Let your Officer know I am here, and my Name is *Gilbert Latye*; which when Sir *William* heard, though he was a very lusty jolly Man as could likely be seen, he came in trembling; and at last said, *Latye*, did I not tell you that I was commanded to be here to day? To which *Gilbert* reply'd, He did; but, said *Gilbert*, Did I not also tell thee I was commanded by a greater than thou art, that I must be here also? Upon this, said Sir

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Sir *William*, Go get thee gone about thy business, and I will take care concerning the rest here met; upon which *Gilbert* said, If thou hast any respect for me, then discharge all the rest, and let me be thy Prisoner: So after some time the Friends were set at Liberty, and *Gilbert* taken and carried before the Lord *Mordant* and Sir *James Smith*, who were by appointment, as was supposed, met to attend this Matter; and when *Gilbert* was brought before them, the Troopers were called as Evidence against him; and *Gilbert* made his defence with that Carriage, that his Words seemed to have place with them; who, notwithstanding, fined him and the House, distrained on some Friends for the same; among which, *William Simonds*, by Name, had a Horse taken from him: But *Gilbert*

bert was not easy that any Friends should suffer on his account; and notwithstanding they had got the Horse and other Goods, which they kept still undisposed of, Gilbert at last found means to be admitted to their presence, and laid the Cruelty of that severe Law before them, of making one to suffer for the Offence of another; adding, if he had transgressed any Law, the Lord had blessed him wherewith to enable them to take their course with him, and therefore desired the Friends might not be made to suffer on his account, or through any thing by him said or done: And thus having frequent opportunities to address to them himself, and also the Favour of some that were their equals, and Acquaintance, to speak to them on his and the Friends behalf, and the Goods, though long

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long detained, not being sold, *Gilbert* at last so far prevailed, that the Lord *Mordant* gave him a Warrant, that the Horse and Goods thus taken, should be restored to the Owners; and superseding the former Warrant for distress, empowered *Gilbert* and the Friends to take the Horse and other Goods where they should find them; and the Friends knowing where they were, went accordingly; and demanded them, and had them restored, which was no small Joy to *Gilbert*, that the suffering designed on the Friends of that Meeting, was through the goodness of the Lord thus prevented.

And Truth prevailed, and the Lord's Power sustained and upheld his People, by which *Gilbert* was carried on in his Testimony; and notwithstanding Exercises

were permitted and did abound, yet the Love of God did much more abound, and he, with what he had, was preserved; and no Friend, as ever I heard of, suffered any more distress upon his account; although he being a Man of Ability, the Justices and Informers were willing, when they had opportunity, to fix what they were permitted, either by Law or otherwise, upon him; by reason of which, there were at one time Warrants against him for several hundred Pounds; but the Lord being good unto him, even as to his Servant of old, made the Enemies ready to say as their Master of old did, *Doth he serve God for nought, or rather hath he not set an Hedge about him, and all that he hath?* For, notwithstanding their Contrivance and Subtilty, the Lord both preserved him and what he had,

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had, that the Destroyer's Power was always in measure limited; for which, to the great God, belongs the Praise.

Gilbert having always a tender regard to Friends under Sufferings in all parts, both of this and other Nations, was still ready and solicitous to attend both the Bishops and others, which were in Power, in order for the obtaining ease for the suffering People of the Lord, as may be seen in the foregoing part of this Treatise.

And it being now in the Year 1679. *Gilbert* took another Journey to visit his Native Place, in the County of *Cornwall*; and taking his way through *Reading*, after visiting some Friends there, proceeded on to the North part of the County, to wait on a Family which in those days bore great

fway in the County of Berks,
 and had been kind to Friends;
 where, after having received a
 friendly and kind Entertainment,
 he proceeded from thence to Bath,
 and so to Bristol, visiting Friends
 as he had opportunity; and leaving
 Bristol, went through part of Som-
 mersetshire, and so on through the
 North part of Devonshire, till he
 came to Falmouth in Cornwall:
 And at his Return, came back to
 Plymouth, and so up the South
 part of Devon; and having In-
 tentions of waiting on Doctor
 Lamplugh, the then Bishop of Exon,
 who had done him several Fa-
 vours, in respect to Friends under
 Sufferings, in his Diocess, made
 Gilbert the more sollicitous to en-
 quire, as he passed through the
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Diocess, as also in the Courts then kept by and under the said Bishop; and finding his Moderation and Kindness to have been extended in a general manner to Friends; *Gilbert*, according to his wonted Custom, waited on the Bishop at his Palace in *Exon*, to acknowledge the Favours he had so largely extended to Friends; and the Bishop received him with a great deal of kindness, taking him in his Arms, and expressed his Benediction; after which he led him into a private Room, and said, All must not know how well you and I love one another, and then asked *Gilbert*, What Wine he should give him? To which he reply'd, He had given him that which was better: Pray, said the Bishop, what mean you by that? Said *Gilbert*, Thou hast given me
thy

thy Love, which is better than Wine: Then, said the Bishop, if so, pray sit down by me; and if it may be no offence, How far have you been, or are going in these Parts? To which *Gilbert* answered how far he had been; and told him of the Enquiry he had made, concerning the Moderation, both of him and his Officers, to Friends: Well, said the Bishop, and I am sure you will not flatter any Body, and therefore tell me what Name I have where you have been; to which *Gilbert* reply'd, That he had no Tidings to give but what was well; upon which the Bishop thanked him, both for his Enquiry and Report; upon which *Gilbert* acknowledged his Kindness and Favours, and after some time they took leave of each other. And

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And Gilbert having at all times easy access to him, had also the favour at any time, as there might be occasion, to write to him, which offering in the Year 1683. he wrote to the Bishop, whose Answer take as followeth.

Mr. Latye;

I Had acknowledged the receipt of your civil Letter before now, but that I staid till our Assizes were over, that I might see what Proceedings were made against any of your Perswasion; and I can hear of none: I find no Procefs of late against any of them in any of my Courts, for I have examined my Officers about it: What the Justices of Peace have done in their monthly Meetings I know not; but sure I am, that such as live quiet and peaceable in the Land, by any Order from me, are
no.

no way disturbed; and I believe the Justices are gentle enough to such as do not affront them. I never was, nor will be for Persecution, but shall endeavour that by any amicable way, such as have erred may be brought into the Way of Truth, and that we may all enjoy one another in Heaven. I am now somewhat indisposed, writing is irksome to me. God Almighty bless you, I am your truly loving Friend,

Exon, March the
24th, 1683-4.

Tho. Exon.

Notwithstanding it was Gilbert's Lot often to attend King James on the account of Friends sufferings, and that soon after he came to the Crown, he was one which presented the King with a List of

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1500 Friends, Prisoners for Conscience sake, about 800 of which being estreated, and Writs nigh ready to go forth for the seizing their Estates for 20 l. per Month; Gilbert, with our honourable Elder George Whitehead, took great care and unwearied pains to procure a stop to be put to these violent Prosecutions; and obtained, by the King's Commission, the following Order from the then Lord Treasurer.

After my hearty Commendations, these are to authorize and desire you to forbear making forth any Process against any the Persons hereunto annexed, each Sheet being subscribed by my self; the three first Sheets having four Columns of Names, the fourth only two, till the next Term; and if any Process is already made forth, you are immediately

*mediately to supersede the same; and
for so doing this shall be your War-
rant.*

*White Hall Treasury Chamber, the
4th of March, 1685.*

*To my very loving
Friend, the Clerk of the Pipe. Rochester.*

After the aforesaid Warrant, an Order was obtained to lay these suffering Cases before Sir Robert Sawyer, the then Attorney-General, who after a considerable time, and being very much attended, made his Report back to the Lord Sunderland, and Earl of Middleton, then Secretaries of State, who transferred the Report to the King in Council, where an Order was obtained to refer the Matter to the Lord Privy-Seal, and that a Warrant

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Warrant might be passed in that Office to the Pipe Office, shewing the King had pardoned the Offences, and relinquished the Fines; but the Time this Matter took up in soliciting and attending, was not a little, nor the Fatigue the Friends underwent small, as was well known to many; and how that at last the Friends Healths were so impaired, that *Gilbert* was fain to leave his Wife and Family, being hardly able to get into the Coach which was to carry him into the Country; where he had not been above a Week, but a Letter came from his dear Companion *George Whitehead*, of his being taken so ill, that he could not go out of his House; and that *Gilbert*, if possible, must return, or else the great Cause would be at a stand; whereupon *Gilbert* knowing the Concern to be of great

great weight, breathed unto God for strength to enable him to go on with the Service, for the Relief of the said suffering People; which desire of *Gilbert* being answered by the Lord, and his strength renewed, he returned, and again attended the Pipe Office, till the Matter was got effected there; and soon after the Friends were discharged.

Now after this was effected, Friends were not free from Sufferings; for, notwithstanding so great a Number of Friends were thus discharged, abundance were still continued in Prison; some for not coming to the publick Worship, or rather, as they called it, for not coming to Church, were taken up and imprisoned on the Writ *Excommunicatio capiendo*, and others also for their Obedience to Christ's Command, could not in these

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ing often together, to wait upon
and worship Him, according as
they were perswaded, in Spirit
and Truth, for which also many
were sorely prosecuted, fined, and
committed to Prison, under close
durance, till they should pay the
Fines; among these were several
scores in *Newgate* in the City of
Bristol, some of whom were Mer-
chants, and great Dealers in the
said City; and many being thus
under Confinement in divers other
parts of the Nation, for whose
Relief, *Gilbert* was one that at-
tended the King on their behalf
with a Petition. It had so good
effect, as to obtain their Liberty
and Relief, as may be perceived
by the following Report from the
Attorney-General, which take as
followeth.

I have

I Have considered of this Petition, and of the several Cases annexed: For those that are in Prison for not coming to Church, or upon Excommunication capiendo for the same, I can discharge upon a former Warrant directed to me, which I have offered to do; but the far greater Number of those in the Schedule are imprisoned until they pay their Fines set upon them for unlawful Conventicles within the City of Bristol, to which City the Fines are granted by their Charter; and I do find that the Sheriffs, to whom those Fines are allotted, have acquitted their Fines under their Hands; so that I conceive they may be discharged without farther Warrant from his Majesty, which I shall take care of: And as to those fined in Southwark, annexed to this Schedule, or any others which are fined for being at Conventicles,

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ticles, whose Fines are not pardoned. But if his Majesty, of special Grace, be pleased to discharge them, the easiest way to them, will be by a Warrant under his Majesty's Signet, to acknowledge Satisfaction, and thereupon to set them at Liberty; and by like Warrant, the Persons imprisoned upon an Excommunication, may be set at Liberty.

Robert Sawyer.

May the 5th,
1686.

Gilbert was again one of those who attended the King, to lay before him the Hardships our Friends underwent by mercenary Informers; and also gave him Account of Friends having been kept out of their Meeting-place at the Sabbath, in the Strand, some Years, which the Soldiers kept possession of,

of, and made it their Guard-house; and that in the same manner they kept Friends out of their Meeting-place at the Park in South-mark, who also for a considerable time met without doors, the Soldiers having converted one part of the Meeting-house there into a Guard-room, and fitted the other part to read Mass in. As to the Matter which related to some of the chief Informers that harassed our Meetings, and made great spoil of Friends Goods, as mentioned in the Petition, a Warrant was thereupon granted by the King, for the Examination thereof: A Copy whereof take as followeth.

W Hereas several Persons called Quakers, have exhibited a Petition to his Majesty, complaining of several Misdemeanours and Irregularities of several Informers

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mers; and his Majesty having been pleased to refer the Examination thereof to us, by Warrant from the Right Honourable the Earl of Middleton, one of his Majesty's principal Secretaries of State, we do appoint to consider of the same on Friday, being the Fourth day of June next ensuing, at Four of the Clock in the Afternoon, at Mr. Graham's Chamber in Clifford's Inn; and we desire you, the Persons under-named, to be present then, in order to our Proceedings in the said Affair.

Given under our Hands the last day of May, 1686.

Copy Rich. Graham.

per Burton.

To Jeffery Nightingale, Esq;
Peter Lagg, Esq;
Capt. John Hilton.

Where

Where the Friends also appearing, made good their Allegations and Charges against the Informers, so that the Informers received a just Rebuke, and met with so much discouragement from making farther Prosecution in that kind, that in a great measure this proved, as it were, a fatal stroke to those mercenary Men, who had made their boasts of what they would do to enrich themselves; and in order thereto, had, and were setting up their Agents in many parts to ruin the King's peaceable Subjects; but their hands were very much weakned, and their Designs broken by the Lord, who soon after gave Rest and Peace to his Church and People, and restored to them their Meeting-houses, and the quiet Enjoyment of their peaceable meeting together.

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Now *Gilbert*, through his often Attendance, was personally well known to the King, who, as he was a Hunting, and happened with the Company that attended him, being all on Horseback, to be at a stand or halt, within the Pales, near *Coomb* in *Surry*, spake to *Gilbert*, and took Notice of him in a particular manner, as he passed by on the Road.

In the Year 1688. before there was any talk, or thought by any, as *Gilbert* conceived or knew, of what afterwards in that Year came to pass, he and two Friends, viz. *George Whitehead* and *William Penn*, meeting at *White-Hall*, they asked *Gilbert* if he would go along with them to wait upon the King; whereupon he made some little Pause, before he gave his Answer, having nothing in his Mind to say, or attend the King
 Now G up

upon; and as he thus stood a little silent, it opened in his Heart what he should say to the King; whereupon he told the Friends, he was ready to go with them; and accordingly they went, and had admittance to the King's presence, there being only one more present besides the King and the Friends; and *George Whitehead* and *William Penn* having spoken what they had to say, the King was pleased to ask *Gilbert* whether he had not something to say; upon which, *Gilbert*, in a great deal of Humility, spake in the manner following, *The Mercy, Favour, and Kindness which the King hath extended to us, as a People, in the Time of our Exercise and sore Distress, we humbly acknowledge; and I truly desire that God may shew the King Mercy and Favour in the Time of his Trouble and sore Distress: To* which

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which the King reply'd, I thank you; and so at that time they parted.

But what was then spoken by Gilbert, lived with the King; who, a considerable time after, when he was in *Ireland*, desired a Friend to remember him to Gilbert, and tell him, said the King, the words he spake to me, I shall never forget; adding, that one part of them were come, and that he pray'd to God the other might also come to pass; upon which, Gilbert desired the Friend, that when he returned again to *Ireland*, if he had opportunity to see King James, that he would let him know that the second part of what he had said, in relation to the King, was also in great measure come to pass, and that the Lord had given him his Life.

Now soon after the coming in of King *William*, a Consideration of the Toleration, measurably made use of in the late Reign, made some think that it would be of great Service, that what was granted then by a dispensing Power, might now, in this happy Reign, be established by a legal Power of Parliament; and King *William* having a desire to make his Subjects easy, the promoting of this good Work, was acceptable to him. And a Bill of that kind was proposed to the Parliament, and order given for the bringing in thereof, which accordingly was passed, under the Title of, *An Act for exempting their Majesty's Protestant Subjects, dissenting from the Church of England, from the Penalties of certain Laws (being about Thirteen in Number)* And

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And it was enacted, That all Protestant dissenting Subjects shall take the Oaths mentioned in a Statute made in that Parliament, and shall make and subscribe the Declaration mentioned in a Statute made in the Thirtieth year of King Charles the Second; which Oaths and Declaration the Justices of Peace at the General Sessions are required to tender.

Upon the reading this Bill in the House, Friends understanding the Tenor to be obliging for all to take the Oath aforesaid; and seeing for Conscience they could not swear in any case, found it their place to solicit the Parliament for the obtaining a Clause to make them alike easy with the rest of the King's Protestant Subjects; and Gilbert was one, with divers others, appointed to attend this

Service, and their Labours were blessed with Success; and a Clause was prepared, and received by the House; and, according as they agreed it, is as followeth:

Whereas there are certain other Persons, Dissenters from the Church of England, who scruple the taking any Oath; be it enacted by the Authority aforesaid, That every such Person shall make and subscribe the aforesaid Declaration, and also this Declaration of Fidelity following.

Which may be seen more at large in the Act, which was passed in the Month called May, 1689. As also to subscribe a Profession of their Christian Belief, according to the words therein contained.

In

In the Year 1694. and the Fourth
of the Reign of King *William* and
Queen *Mary*, *Gilbert* was one of
those who attended the King at
Kensington, with the following
Case, which had so good effect,
that One Hundred of our Friends
were discharged, as will appear
hereafter.

TO THE
K I N G.

*The Case and Request of the
People called Quakers,
in behalf of many of them,
who are present Sufferers
for Conscience sake, hum-
bly presented.*

Shewing,

THAT as the God of all
our Mercies hath preserved
us, a peaceable and quiet People
in the Land, according to our
Christian Principle and Profession,
under the various Revolutions of
Government, so we humbly hope
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and resolve by his Divine Assistance, ever so to continue; being also heartily thankful for the several Kindnesses and Compassions received from the Government, especially for the present Liberty we now by Law enjoy, in point of Religious Worship; yet forasmuch as many of the said People are continued under deep Sufferings in their Persons and Estates by tedious Imprisonments, Seizures, and Sequestrations; divers also of late have died in Prisons, and many more under Prosecution, and liable so to suffer in *England* and *Wales*, tending to the ruin of many Families; for these Causes of Conscience, viz. chiefly on Contempts (as adjudged) for not answering an Oath in Cases of Tythes, when sued in the Exchequer, and also for not answering

upon Oath, when prosecuted in the Ecclesiastical Courts for Tythes, Church-Rates, &c. Whereupon they proceed to Excommunication, and by Significavits, procure Writs *de Excommunicatio capiendo*, and sometimes Justices Warrants to Imprisonment.

We therefore humbly remind the King of the great Severities and Prosecutions formerly inflicted on us, which were sometimes abated and respited, when it pleased God to move the Hearts of the Kings and Governments to shew Compassion and Favour to us, whereof these are some Instances.

First, By King Charles the Second, his Proclamation of Grace in 1661. whereby many of our Friends were released out of Prisons.

Secondly,

Secondly, By his Letters Patents, or Pardon in 1672. pursuant to his Declaration of Indulgence to tender Consciences in the same Year.

Thirdly, By an Act of Parliament, the 25th of Charles the Second, Chap. 5. Entituled, *An Act for the King's Majesty's most Gracious and General Pardon, pardoning Contempts, &c. against the King.* Whereby many also of the said People were discharged and released out of Prisons.

Fourthly, Also by King James the Second, many were released out of Prisons, and relieved by divers Commissions, and two general Proclamation Pardons, the one in 1685. and the other in 1688.

Fifthly, And also by an Act of Gracious general free Pardon, in the second Year of King William and

and Queen *Mary*, several were discharged from Contempts and Imprisonments.

These foregoing noted Presidents of Royal Favour and Compassion to the oppressed, and the present Confinements and Hardships of many innocent Persons tenderly considered.

We the said People humbly request, That the King would be pleased to extend his Favour and Compassion towards the said Sufferers, for their lawful Ease and Relief from the present Confinements, as in his Wisdom and Clemency shall seem most meet and convenient.

Signed in behalf of the said People and Sufferers, and delivered to the King at *Kensington*, in the second Month (called) *April*, 1695.

Upon

Upon which, soon after by an Act of Indemnity, about one hundred of our Friends which were Prisoners, were discharged, for which our Acknowledgments were due both to God and the Government: And *Gilbert* having often been concerned in attending the Kings in former Reigns, as well as the present King, and soliciting the great Ministers of State under them, as also the Bishops and Judges, yet after all the waiting and Sollicitations; as Ease was obtained for some, others were under deep and severe Sufferings, which often arose by Chancery and Exchequer Proceedings, the Inability of proving Wills, and other Matters, where an Oath was required, which Friends for Conscience sake could not take; the weight of which Sufferings came on several faithful Friends, as also

on

on *Gilbert*, which they communicated to the Meeting for Sufferings, who encouraged their attending of King *William*, whose Family had relieved a People called *Menists*, in the Case of Oaths, in *Holland*, and part of *Germany*: And these faithful Friends feeling the Lord's Power to attend them, did accordingly again in the same Year approach the King's Presence, and acquainted him of the Sufferings many Friends lay under, by reason they could not swear in any Case; and how helpful his Predecessors had been to a People in *Holland*, who were also conscientious in that Case, and humbly pray'd to know if it was the King's pleasure, that our Friends here might partake of his Royal Favour in that Case; to whom his Gracious Answer was, That he was for it: Upon this Friends requested, that the King would

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would favourably recommend this our Case to some leading Members of Parliament, when we should have opportunity to move the Parliament therein, which the King promised he would; and did accordingly. Now having this kind Reception of the King, the Friends were encouraged to attend and solicit some of the great Ministers of State; and finding the Lord to have mollified their Hearts towards them, were willing also to attend some of the leading Members of the House of Commons, whose Hearts the Lord likewise, by his secret hand of Power, had inclined to Moderation, and the Friends that were given up to this Service, found the Presence of the Lord to be with them, and attend them in this great Undertaking; and it so prevailed on some eminent Peers and Commoners, that Friends were by them invited

invited to prefer their Petition, for Relief in the Case of Oaths, which was accordingly done to the Commons then assembled in Parliament, which they received, read, and ordered a Bill should be brought in, according to the Prayer of their Petition, which was done; and being read a first and second time, was committed; the House divided upon the Bill every Reading: However, the Friends which were given up to wait and attend this Service, being supported and carried above the Discouragements they met with, persisted in the Faith and Patience, encouraging one another, and sometimes speaking each to the other, that the Lord's Peace attended them, and his great Power was manifestly seen, for the dividing the House of Commons, even as he divided the Waters of old, that his chosen People might go free,

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free, which was again in great measure obvious in behalf of the Lord's Heritage at this Season; insomuch, that some among themselves, which then came out, upon the House being so divided about the Bill in order to Poll, said, They could not but stand in admiration to see and behold what a Number came out upon the Poll for the Bill, who in other cases were so opposite to any thing that might be of ease to them that dissented from the Church; and one in particular, being the Son of a great Duke, came then and told *Gilbert*, he could not but bless himself to see so great a Number of those who opposed the moderate Party in the House, yet come out and Poll with them for the Bill: So great was the Lord's Power, that it prevailed upon many that were not before for Friends ease, but their Hearts being thus mollified, and in mea-

measure changed, they were made helpful to carry on this great Work for the ease of the Lord's suffering People; and notwithstanding the great Opposition of some that were of that House, who used their indefatigable Endeavours to prevail with all they could to withstand that Power which spirited our Friends in the House; and one in particular there, who was a very leading Man, when the last Reading of the Bill was to be, came out of the House a little before it was to come on; and having a prevailing Power over many, and a great Interest in general, with most of the leading Members, went into the Court of Requests, and Places adjacent, to gather up all the Strength he could to carry into the House with him; in which time, they in the House, having read and gone through the Bill, the Question being

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being put, a Poll was agreed ; so that when this great Man, and the Company he had got together, came to the door, and he was ready to enter into the House, the door was shut against them all, and the Lobby ordered to be cleared ; and then both he and his Company was fain to go out with the rest. And the Lord knows the Sighs and Prayers that were put up to him that day for his People ; and it was in measure a Strength, and something of a Confirmation to *Gilbert* and others, to see the Adversaries of Friends thus disappointed ; all which being the Lord's doing, was marvellous in the Eyes of his Servants, who that day attended there, and saw the same, ascribing the Praise to him alone.

And the Bill being then ordered to be carried before the Lords, the Friends concerned, went on in the Faith,

Faith, and gave their Attendance on the Members of that House, and laid the reasonableness of the passing thereof before many of them; also before several of the Bishops; and the good Presence of the Lord was still felt to go with them, and make way in the Hearts of these great Ones, and by his secret and invisible Hand, wrought for the carrying on that, which had been so far prosperously advanced. And though the Labour of *Gilbert*, with the rest of the Lord's Servants, in their long Attendance, was divers Months, from the time they attended the King, till it was quite passed the Lords House, the Faith of some never failed, nor were they dismay'd, but felt that Power which supported and bore them up under all they met with, and crowned their Labours by obtaining ease for the Lord's People, whose Prayers were

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were put up to the great God for his Blessing to attend those his Servants, in getting accomplished what thus happily was begun, and rejoicing together, bless the Name of him that liveth for ever and evermore.

Now drawing to a Conclusion, as to a little of what passed in King *William's* Time, and having chosen Brevity in giving the Relation of *Gilbert's* attending the Kings in former Reigns, so my design here is to be as short as I may concerning his attending King *William*. But I shall here add one Account more, it being an Application drawn up and signed by Friends, and delivered accordingly by *Gilbert* and some Friends appointed ; and is as followeth.

To

To King William the Third,
over England, &c.

The grateful Acknowledgment of the
People commonly called Quakers,
humbly presented.

May it please the King,
Seeing the most high God, who ru-
leth in the Kingdoms of Men,
and appointeth over them whomsoever
he will; hath by his over-ruling Power
and Providence, placed thee in Domi-
nion and Dignity over these Realms,
and by his divine Favour has signally
preserved and delivered Thee from
many great and eminent Dangers, and
graciously turned the Calamity of War
into the desired Mercy of Peace: We
heartily wish that we and all others
concerned, may be truly sensible, and
humbly thankful to Almighty God for
the same, that the Peace may be a la-

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sting and perpetual Blessing. And now,
 O King, the God of Peace having re-
 turned Thee in safety, it is a cause of
 Joy to them that fear him, to hear thy
 good and seasonable Resolution, effectually
 to discourage Prophaneness and Im-
 morality; Righteousness being that
 which exalteth a Nation; and as the
 King hath been tenderly inclined to
 give Ease and Liberty of Conscience to
 his Subjects of differing Perswasions,
 of whose Favour we have largely par-
 taken; so we esteem it our Duty grate-
 fully to commemorate and acknowledge
 the same, earnestly beseeching Almighty
 God to assist the King to prosecute all
 these his just and good Intentions, that
 his days may be happy and peaceable;
 and hereafter, he may partake of a la-
 sting Crown that will never fade away.

Signed by a great many in behalf
 of the said People.

London, the 7th of the 11th
 Month, called January,
 1697.

Here

Here follows what was spoken to the King by Gilbert, upon the delivering the foresaid Paper at Kensington, the first of the 12th Month, 1697-8.

May it please the King,

THE Favours received from the King can never be sufficiently acknowledged; but this we can truly say, we have prayed to Almighty God to bless and preserve the King; and now the King being returned again in Peace and Safety, we rejoyce to see the King's Face, for we wish well to the King, and that the Lord may bless and preserve the King to the end of his days; and we are glad of this opportunity to acknowledge the Favours and Kindness, which we have received from the King, which have been many; the Lord reward thee for them all: Whereupon the King reply'd, I thank you, and I desire the continuance of your Prayers for me.

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A Testimony of the said Gilbert Larye, which he desired might be communicated to the Womens Meeting in London.

IN early days, about three or four Years after the Settlement of the Mens Meeting, which was in an upper Room at the then Bull and Mouth Meeting-house near to Aldersgate, London; where several of us were then present, viz. Gerrard Roberts, Amor Stodard, John Osgood, Richard Davis, and others, being about fifteen or more, all met about the Concerns, and care for the poor Fatherless and Widows among us, as it had been advised by our elder Brethren, who then ministered among us; found it was our places to look into the Necessities of poor Friends, and supply their Wants: And as we were thus met, a Care came upon us how this should be carried on,

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for we could truly say, The Lord's Presence and Power accompanied us, and was livingly felt among us, whereby our Hearts were opened, and we enlightened so, as to see, we wanted Help-meets for carrying on the Service which seemed to be, and was of great concern; upon which it opened in our Hearts plainly, that the Women being added to us as Help-meets, would answer the Service which was so needful, for that we could no longer do without their Help, Care and Assistance; we believing it would lie much on them as their concern, and being satisfied they were fitted for the Work, and would be careful and vigilant therein. Upon all, the Meeting, as one Man, feeling the Love of God to be shed abroad among us, did, in the Openings of Life, all agree, That two of the Meeting should go to Gerrard Roberts House to acquaint the ancient ministring Friends what had opened in our Hearts, in relation

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lation to that Service; there being then at Gerrard Roberts's, George Fox, Francis Howgil, Edward Burroughs, Richard Hubberthorn, and it may be some more; and the Matter being proposed to George Fox and the rest of the Brethren, they very well approved, and fatherly consented we might be joined together in the Work and Service of the Lord among his Children and People; and forthwith ordered that the Names from all parts of the City and Suburbs, of the antient Women Friends, should be taken, which being accordingly done, some from every Quarter met, and they readily received the Motion of Life in the Love of God, as it opened among the Brethren; and there was an heavenly Union in our being thus joined together, and the Lord was with us and among us, and continued his good Presence, both with them and us to this day. And whereas they have been gain-said

by some; such Gain-sayers considered not the Work of God's Power therein, which was the Ground and Foundation by which the Mens and Womens Meetings were first gathered and confirmed, and ever since preserved in that Service; and the Blessing of the Lord hath attended, and doth still attend them, for the refreshing and comforting many a poor Soul, to whom God hath in mercy administred by them, to their great Comfort and Joy.

So that over all, the Power that first gathered and settled us in this Service is still the same, and as it hath, will break down all that rise in opposition thereto, and preserve them honourable that have been faithful in this the Lord's Business; for he hath blessed, and will bless all such who continue their Obedience, serving the Lord to the end; and so every one that hath felt and tasted of his Power, will have great satisfaction with me, who am a living
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Witness of his heavenly Appearance among us in the first; and therefore I was willing to give this Account and Testimony, to you the Women Friends, and all others before I go hence, being now grown Antient, and not likely to continue; but calling to mind the beginning and establishing of this Meeting, which many now know little of, I was the more induced to leave these few Lines before I go hence, who am your antient Friend and truly loving Brother,

HammerSmith, the
the 22d of the 6th
Month, 1705.

Gilbert Latye.

A Salutation of endeared Love to the whole Flock of God, but in a more particular manner to the Friends and Brethren of the monthly Meeting at the Savoy in Westminster, whose Prosperity, Welfare, and Perseverance in the Work and Service of the

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blessed

blessed Truth, whereunto the Lord hath called you; I have ever desired, that in it his heavenly Power and Life may be felt, to preserve you all in Love and Unity, which is the Bond of Peace, and so dwell all in his pure Fear, to act for his Glory; and as all here are kept and preserved, they will know their places in the Body bound up together in Love, where the Elders will have a godly Care for them which are younger, and the younger be in subjection to their Elders. So will good Order be kept, and Heats be shut out from among you, and Mercy overshadow the Judgment-Seat, where Peace and good Will may be felt to abound, in which the Lord's Presence will be felt to preserve you all; and this hath been the breathing desire of your antient Friend and Brother,

*Hammer Smith, the
25th of the 6th
Month, 1705.*

Gilbert Latye.

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Gilbert married *Mary*, the only Daughter of the faithful and worthy Servants of the Lord, *John* and *Ann Feilder*, of *Kingston upon Thames*, in the County of *Surrey*; by whom he had eleven Children, of which only two lived to the Years of Men and Women.

Gilbert, who though he was long Weak and Feeble as to the outward, was fresh, strong, and living in his inward Man; and in the latter end of the fifth Month, 1705. was at the Meeting at *Hammer Smith*, and no other publick Friend being there, and a large Meeting being then assembled, the Lord moved him to stand up, and so supported him by his Divine Power, as to enable him in the same to sound forth the acceptable Day of God, and an Invitation to all to come to him, in and through the Lord Jesus Christ,

the

the alone Mediator between God and Man, who is the Way and only Means to restore Man again into the Image and Favour of God, concerning which he there declared about an hour, with a great deal of Fervency and wonted Zeal, as if he had been under no Infirmary of Body, even to the Admiration of many of the Hearers: But as the Lord made use of him of long standing, so he was at this time carried forth in a more than ordinary manner in this his last Sermon; and being resigned up to the Will of God patiently, waited on the Lord till he should be pleased to remove him, having lived to a good old Age, being in the 79th Year of his Pilgrimage, on the 15th of the 9th Month, 1705. the Lord took him to himself, whose last words were to crave his help, and so departed in great Peace.

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And now drawing towards a Conclusion, I shall take leave a little to say of *Gilbert* in general, That as he hath attended all the Kings and Princes of this Nation, which were in his Time, as also the present Queen, with most of the great Dukes, Marquesses, Earls, and Lords, that were Ministers of State in the former Reigns, as well as many of the Bishops; ; so likewise in the present Queen's Reign, he was not wanting, as occasion offered, and his strength permitted, to solicit the ease of the Lord's People; and having long served the Families of some of the great Persons in the Nation, had often easie access, they knowing when they heard *Gilbert's* Name, that he came not for any worldly Advantage to himself, as some of them have told their Ladies, who were not acquainted with *Gilbert*, saying,

ing, he cometh not for any thing we have, for he needeth nothing of that,

And in all these Attendances, he still kept to, and bore the Cross of our Lord Jesus Christ, by which he was crucified to the World; for which, and his great Self-denial, he was taken much Notice of and beloved; insomuch, that a very eminent Friend and Minister of Christ, in one of the former Reigns, being then of another Nation, having great Interest among the great Men at Court here, and attended there often, meeting with a Friend one day, told him he had been at Court, and said, That of all the Men, among Friends, that he ever knew or heard of, he never followed a Man that had a sweeter Character than *Gilbert* had at Court.

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It was his Practice (in solicit-
 ing Kings, Princes, and great Men)
 to keep to the Anointing and Love
 of God; and as that gave utter-
 ance to speak, in that he often-
 times reached and had place in
 them he had thus to do with;
 and as that got place, his Sollici-
 tations was often answered, which
 made him many times say, That
 as Friends feel and keep to this
 Anointing in their Sollicitations,
 they may expect a Blessing, and
 therein be made serviceable to the
 Lord's People; but if, on the con-
 trary, any shall go in these Ser-
 vices, in their own Will, Wit, and
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 End, as some have done; notwith-
 standing the Children of this
 World are, as of old, wiser in
 their Generation, than the Chil-
 dren of Light.

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Wherefore, as they find themselves drawn forth in these Services, as it was Gilbert's way, so it was his Advice to Friends, to feel the Love of God in their Hearts; and in that, and in great Humility, (as he had done) to make their Approaches, still keeping to the Anointing spoken of in the first Epistle of John, the second Chapter, and the 22 Verse, to which all are left and recommended.

they may expect a Blessing, and their hearts be made serviceable to the Lord's People, and in this way, any heart may be made serviceable, in their own Will, and Power, they may make the desired end, as some have done; not without the Blessing of God.

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